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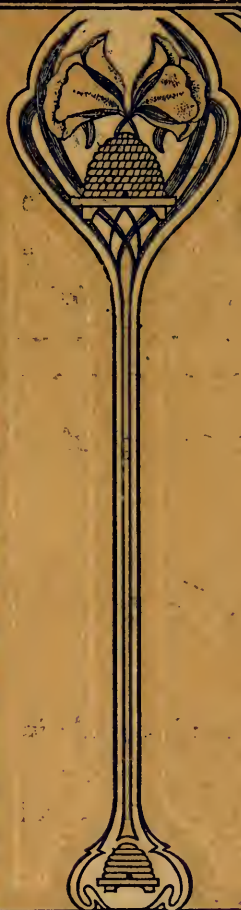
Improvement Era



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No 4



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IMPROVEMENT ERA

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FEBRUARY, 1917

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The Vitality of "Mormonism"

By Dr. James E. Talmage

Why does "Mormonism" persist? Determined attempts were made both openly and by stealth to strangle the system at its birth, to destroy the mustard seed at the time of the planting; and, as the fact of its survival has become prominent the certainty of its impending demise has been announced time and again; the fall of the umbrageous tree, amidst whose branches the birds of search continue to find food and shelter, has been often predicted.

On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized as a body corporate at Fayette in the State of New York; and, the names of but six persons are of record as those of actual participants. True, by that time a few times six had identified themselves with the new and unprecedented movement; but, as the laws of the State specified six as the required number of incorporators, only that number took part in the legal procedure. And they, save one, were relatively unknown and in fact obscure.

The name of Joseph Smith had already been heard beyond his home district. He was at the time a subject of rapidly spreading notoriety if not of enviable fame. The Book of Mormon, purporting to be a record of the aboriginal peoples of the Western Continent, particularly an account of the dealings of God with those peoples, in short the Scriptures of what came afterward to be called the New World, had already been published. It was in reference to the title page of this work that the appellation "Mormon," first given in derision as a nickname, was fastened upon the members of the Church.

Such a beginning as that of the Church of Jesus Christ of Latter-day Saints may seem to afford little ground of either hope

*Address delivered before the Philosophical Society of Denver, Thursday, December 14, 1916.

or fear as to future developments; nevertheless, the newly established Church was made the subject of assault from its inception. What was there to cause hostile concern over the voluntary association of six men and a few of their friends in an organization of openly expressed purpose, and that purpose the peaceful promulgation of what they verily believed to be the uplifting religion of life, the Gospel of Jesus Christ?

Whatever may be the answer to the query, the fact that the Church met determined opposition, increasingly severe from the beginning, is abundantly attested by history. While active persecutors and openly avowed assailants were comparatively few, the majority of those who gave any attention to the matter treated "Mormonism" with aggressive disdain; and contempt in the affairs of human endeavor has not infrequently proved itself a more effective weapon than physical assault. In this instance violence and outrage resulted.

I invite your attention to "The Vitality of 'Mormonism'" under a convenient classification, though, as will be seen, the divisions are inter-related and merge intimately together. Let us consider:

1. Facts attesting the vitality and virility of the Church.
2. Some causes thereof.
3. Some of the results.

1. Facts attesting the Vitality and Virility of the Church.

Today the "Mormon" Church is known by name at least throughout the civilized world as well as amongst most of the semi-cultured peoples in the remoter parts of the earth and on the islands of the sea. Since 1830 every year has witnessed an increase in membership and an extension of "Mormon" propaganda. The six have increased to over half a million adherents. In Utah and adjacent States, in Canada and Mexico, between seventy and eighty "Stakes of Zion" have been established, each Stake comprising several Wards, of which there are now over seven hundred and fifty; and the greater part of North America outside the established Stakes, as also many foreign countries, are covered by well organized Missions, each with its component Conferences and Branches.

The growth of the Church is apparent to even the poorly informed. But the Church has not only grown; it has developed. Between growth and development there is a difference of the most essential kind; and not a few of the grave mistakes of men, even in every day affairs,—in business, in politics, in statesmanship—are traceable to our confusing and confounding the two. Growth alone is the result of accretion, the accumulation of material, the amassing of stuff. Development involves

an extension of function, a gradation of efficiency, a passing from immaturity to maturity, from infancy to manhood.

Growth produces big things, and not only things of this sort but men. Between bigness and greatness, however, there is a distinction of kind, not alone of degree. Growth is a measure of bulk, of quantity; it is defined as "so many" or "so much." Development is a gradation of quality; its terms are "so good" or "so bad." America boasts of a constantly increasing host of big men; the great men of the land may be more easily counted. And as with men so with institutions.

Dead things may grow, as witness the tiny salt crystal in its mother-brine—at first a microscopic cube, then a huge hexahedron limited only by the size of the container or other external conditions. Development, however, is the characteristic of life to which mere growth is essentially secondary and subordinate. The acorn holds in potential reserve all the possibilities of the stately oak; within the tiny egg of the butterfly lies the future caterpillar and the hidden glory of the mature imago.

The vital character of the Church of Jesus Christ of Latter-day Saints was evident from the first. In masterly parable, superb in conception and application, the kingdom of heaven has been likened unto leaven, which a woman took and hid in three measures of meal; and, behold, from it the mass became leavened. I make bold to affirm that the leaven of "Mormonism" is leavening the world and its theology.

The most objectionable feature of "Mormonism" today appears to be its name. The fundamental principles of the system, its revealed truths, are more readily accepted when unlabeled. Every studious reader of recent commentaries on the Holy Scriptures, and of theological treatises in general, is aware of a surprising progressiveness in modern views of things spiritual, amounting in many instances to an abandonment of what was once regarded as the fundamentals of orthodoxy.

In the new theology "Mormonism" has pioneered the way. I admit that so radical an assertion calls for evidence; and in its support I shall ask your unbiased consideration of a few illustrative instances. As the examples to be cited, however, must have place in any exposition of the causes to which the vitality of the "Mormon" system of religion is to be ascribed, and as I assume that the actuality of the growth and vitality of "Mormonism" will not be contested, I pass in the interest of brevity to the second division.

2. *Some Causes to which the Vitality of "Mormonism" is due.*

"Mormonism" is definite and incisive in its claims. It speaks to the world in no uncertain tone. Its voice is virile; its

activities are strong. It presents an unbroken front, and is unafraid. Its attitude is not hostile, nevertheless it is strongly aggressive. Its methods of work are those of reason and persuasion, coupled with a fearless affirmation of testimony as to the surpassing importance of its message, which message it labors to convey to every nation, kindred, tongue and people.

"Mormonism" lives because it is healthy, normal and undeformed. In general, a healthy organism is assured of life, barring destruction from external violence or deprivation of physical necessities; whereas one that is abnormal and sickly is doomed to decline. Opposition to the Church, the pitiless maltreatment to which its people have been subjected, comprising mobbings, drivings, spoliation, scourgings, assassination, and murder marked by every conceivable accompaniment of barbarity, have operated to strengthen the Church, body and soul. True, the heat of persecution has scorched and withered a few of the sickly plants such as had no depth of sincerity; but the general effect has been to promote a fuller growth, and to make richer and more fertile the Garden of the Lord.

"Mormonism" thrives and is extending its influence, leavening the thoughts of men, because its distinctive doctrines are those of progression, in accord with the better manifestations of the spirit of the times, best adapted to meet the vital needs of the age. The timeliness of its establishment is significant and largely explanatory of its success.

The seed of the restored Gospel was planted by the Divine Husbandman only after due preparation of the soil. The place of planting was no less carefully selected than the time of seeding. In the economy of God, America, which is veritably the land of Zion, was aforetime consecrated as the home of a free and independent nation. Only in such soil could the germ of the Gospel of true liberty sprout and thrive.

"Mormonism" lives because its claims are consistent and its position impregnable. It affirms the literal fulfilment of scriptural predictions of a great falling away from the truth, a cessation of spiritual gifts and Divine authority, in short a worldwide apostasy from the Church established by the Lord Jesus Christ in the meridian of time. This condition of apostasy is that pictured by Isaiah:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5.)

And by Amos, in his fateful utterance:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from

the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11, 12.)

The certainty of a general declension in spirituality among men, the rise of false Christs and false prophets, of mystic and deceiving voices from the desert and from secret chambers was foretold by the Christ Himself (Matt. 24:4-5, 10, 13, 25-26). So avowed also the Apostles—Peter (2 Peter 2:1-3), and Paul (Acts 20:29-30, 1 Tim. 4:1-3, 2 Tim. 4:1-4, 2 Thess. 2:3-4), Jude (17, 18), and John (Rev. 13:4, 6-9).

The apostate condition of Christendom has been recognized and affirmed by high ecclesiastical authority. Let a single citation suffice. The Church of England thus proclaims the fact of degeneracy, as set forth in her "Homily against Peril of Idolatry," published about the middle of the sixteenth century and retained to this day as an official declaration:

"So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more."

No less definite than the prophecy of apostasy is the scriptural prediction of a restoration in the last days:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

"Mormonism" affirms that the "everlasting Gospel" has been restored to earth in the manner specified, that is by angelic ministration. The necessity of a restoration postulates the prior removal of the thing restored; and the restoration of the Gospel is proof of the precedent apostasy of mankind. But, it may be asked, had not we the Holy Bible, the scriptural repository of the Gospel record? The letter, yes. But surely the Gospel is more than a book. The Holy Bible prescribes administrative ordinances as essential to salvation—baptism by water and the bestowal of the Holy Ghost by the authoritative imposition of hands, the rebirth of water and of the Spirit, without which, unless the Lord Christ spoke to Nicodemus falsely, no man can enter the kingdom of God. Who will venture to affirm that a possession of a copy of the Holy Bible, or even a letter-perfect memorization of the contents thereof, can give to men the right to administer in the ordinances therein prescribed?

The angel seen by the Revelator while on Patmos was to restore not the letter of requirement as to baptism and other

essentials, for this the world had; but he was to bring again to earth the commission to officiate in those saving ordinances, that is, to restore the authority of the Holy Priesthood.

"Mormonism" affirms that on the 15th of May, 1829, a heavenly messenger descended in light and glory, and, laying his hands upon Joseph Smith and his companion in the ministry, Oliver Cowdery, bestowed upon them the Lesser or Aaronic Priesthood, saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins."

The angelic personage announced himself as John, known of old as the Baptist, and declared that he acted under instructions from Peter, James, and John, who held the presidency of the Higher or Melchizedek Priesthood in the apostolic dispensation of old. At a later date Joseph Smith and his fellow laborer were visited by Peter, James, and John, who ordained the two to the Priesthood after the order of Melchizedek, which comprises all the authority operative in the Church of Jesus Christ.

Whatever criticism may be offered, exception taken, or denial asserted against these solemn declarations, the consistency of the claims themselves must be admitted. Authority to officiate in the ordinances of the Gospel was brought by angel messengers, and they the very ones in whom were vested the power of the respective order of Priesthood in the earlier Gospel dispensation. This same strict consistency appears in subsequent manifestations. Thus, Moses appeared in the Temple at Kirtland, Ohio, and conferred the keys of the gathering of the tribes of Israel after their long dispersion, which work is abundantly predicted in ancient scripture as a characteristic feature of the latter days—the time immediately precedent to the glorious advent of the Son of Man. Elijah the prophet, in literal fulfilment of Malachi's prediction (Mal. 4:5-6) has brought and committed to the modern prophet the authority of vicarious labor in behalf of the dead, by which the hearts of the departed fathers are turned to their living posterity, and the hearts of the yet mortal children drawn to their progenitors in the spirit world. True to this particular commission, the restored Church rears temples to the name and service of the living God, and in those sacred structures carries forward vicarious service for the redemption of the uncounted dead who have passed away in ignorance as to the necessity of compliance with the laws and ordinances of the Gospel, without which compliance no man may see the kingdom of God.

Such facts as those cited attest the consistency of the dis-

tinctive claims of "Mormonism;" and consistency goes far to establish genuineness. "Mormonism" would long since have gone the way of all false creeds and systems had its precepts been inconsistent, incongruous, or unscriptural.

"Mormon" doctrines are characteristically advanced and progressive, and herein lies a further explanation of the virility of the system. While in no respect at variance with earlier scriptures, "Mormonism" carries principles forward, and many of the obscure passages of ancient writ are illumined by the rays of modern revelation. As stated, "Mormonism" leads the way to higher truths. Now, by way of a few examples as promised.

(A) The unscriptural and repellent dogma of inherent degeneracy and the contaminating effect of original sin, by which every child is born vile in the sight and judgment of God, long cast its dark shadow over the minds of men. From this conception sprang the practise of infant baptism and the perverted doctrine of assured damnation for all innocent babes who die unbaptized. Even the Catholic church has modified its teaching on this subject and today permits its members to believe that children who die without baptism pass to a state of partial happiness and content, though forever denied the supreme blessing of the beatific vision of God. It is conceded, of course, that no dictum, dogma, or doctrine of men can determine the fate of souls, infant or adult, in the hereafter; nevertheless, theological teachings have direct effect upon the thoughts and lives of mankind. It is cheering to know that practically all Christendom today repudiates the frightful heresy of the eternal condemnation of babes who die without baptism.

Hear now the word of "Mormonism" on the matter and note the time of its enunciation. In 1830 the Book of Mormon was given to the world. Therein we read, in an epistle of the ancient prophet Mormon to his son Moroni:

"Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you, That this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children. And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world." (Moroni 8:8-12.)

In the revelations of the current dispensation we read that children are accounted innocent before God until they come to the age of understanding and accountability, and that baptism is required of all who have attained that condition. Thus we read:

"All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (Doctrine and Covenants 20:37).

(B) The one-time general conception of heaven and hell is regarded today as antiquated, unreasonable, unscriptural and untrue. I speak of the heaven and the hell once thought of as the only places or conditions prepared for the souls of men, to one or the other of which states every being that has or shall have tabernacled in the flesh is to be consigned, perhaps on a very narrow margin of merit or desert. True, the support of scriptural warrant was lacking for the churchly dogma; but many centuries were required for the world to discover the fact. Paul, writing to the Corinthians in the long ago, said:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (I Cor. 15:40-42.)

To this portentous scripture a very narrow exposition was recorded in the dogmatic exegesis of the earlier commentaries, and the dictum of a heaven and a hell was scarcely shaken thereby. Belief in graded conditions in the hereafter is widespread today, and in this rational substitution of ennobling truth for degrading error, "Mormonism" is again the world's teacher. Joseph Smith avowed that in February, 1832, he received a Divine revelation, in which conditions in the hereafter were shown to be the direct result of the individual life in mortality, and by which the existence of distinct kingdoms of glory, each with its own numerous gradations, was made plain. These are called in descending order the Celestial, the Terrestrial and the Telestial. Far below the lowest of these is the state prepared for the hopelessly unregenerate, those who have sinned against light and knowledge, those who, having learned the laws of righteousness and having received the testimony of the Christ have ruthlessly trodden the priceless pearls into the mire, those few who are fit companions for the devil and his angels throughout eternity, those who are known by the awful name "sons of perdition." Of them the revelation last referred to avers:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; Concerning whom I have said there is no forgiveness in this world nor in the world to come, Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, And the only ones on whom the second death shall have any power; Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath." (Doctrine and Covenants 76:31-38).

In immeasurable contrast is the state of those who attain not only salvation but exaltation in the Celestial kingdom. We read:

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the First Born. They are they into whose hands the Father has given all things—They are they who are Priests and Kings, who have received of his fullness, and of his glory, And are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son; Wherefore, as it is written, they are Gods, even the sons of God—Wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's. And they shall overcome all things; Wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—These shall dwell in the presence of God and his Christ for ever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just." (Verses 51-65.)

Of those who attain the lesser glory of the Terrestrial it is written:

"And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the First Born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law, And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, Who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fullness.

* * * These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God." (Verses 71-76, 79).

And of the inhabitants of the Telestial:

"And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. * * * And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; For these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the First Born, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. * * * These are they who are cast down to hell and suffer the wrath of Almighty God, until the fullness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, * * * But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, And heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared, And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end." (Verses 81-85, 98-103, 106, 109-112.)

"Mormonism" proclaims the possibility of eternal advancement within the several kingdoms provided in the hereafter and teaches that even repentance is possible beyond the grave. It utters solemn warning, however, against procrastination and wilful neglect here, holding that this life is strictly a probationary period given unto men for repentance and valiant service, and that to neglect is to lose the ability to repent. It repudiates what it regards as a strained and irrelevant exposition of a certain isolated passage from the Preacher of old: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." (Eccles. 11:3). This we do not believe was ever intended to mean that as the man is when he dies so shall he be eternally; nor do we admit that the tenor of Holy Writ supports any such inference. Neglect, wilful procrastination, evil life here shall surely be a handicap to eternal progress; but however far behind his more faithful fellows a

sinner may fall, he shall yet advance if he will but repent and try. Is it empty assumption to say that such doctrine as this, given to the world through the Book of Mormon in 1830, is more vital than the dogmas of never-ending torment and eternal damnation?

(C) It was long taught that the body is a hindrance and a burden to the spirit, a thing to be contemned and despised. Carried to its inevitable extreme this belief led to the abnormalities of asceticism, monastic isolation, celibacy, and resultant evils. The spirit of this age impels to healthful living, to the preservation of the body and the conservation of its God-given functions, to the prudent observances of sanitation and hygiene, to abstinence from intoxicants, narcotics and stimulants generally. As early as February 1833 the Lord gave a revelation to the Church touching matters of hygiene and diet. "The Word of Wisdom" it has been rightly called; and its precepts are now proclaimed by the teachers of men. Hear it:

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; And these hath God made for the use of man only in times of famine and excess of hunger. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint; And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." (Doctrine and Covenants 89:5-21.)

Hot drinks against which the people are warned have been and are understood to include tea and coffee, and the inhibition was preached and published prior to the discovery by chemists

that theine, caffeine and kindred alkaloids are of pronounced deleterious and actually poisonous effect. Here again has "Mormonism," as a living teacher, led the way to the paths of a better life, not for the hereafter alone, but for this world.

The most potent of all forces operating to maintain the vitality of "Mormonism" is found in the Divine source of its powers and authority. It teaches the actuality of present day revelation as the needs of the Church require. The system lives and shall never die because it is imbued with the spirit of eternal life. Men cannot destroy the Divine; the mortal is impotent in assault upon the immortal; the finite is powerless to prevail against the infinite.

3. *Some of the Practical Results.*

Had "Mormonism" died in its infancy the splendid results of its effects upon mankind would be unknown even as history. To the vitality of the system, to its inherent virility, is due the development at which today the world marvels. Among the practical results of "Mormonism" are the following.

(A) A system of church organization unknown since the disintegration of the Primitive Church through apostasy. This organization comprises all the essential offices and officers of the olden Church—apostles, high priests, seventies, elders, bishops, priests, teachers, deacons. The religion of "Mormonism" is practical, dealing with the spiritual it is true, but also in a pre-eminent degree with the essentials of every day life.

(B) An effective missionary system, by which the Gospel message is proclaimed throughout the world, and that message of salvation is delivered without money or price. Elders and missionary women are sent out into the several fields, bearing their own expenses except so far as they may receive assistance through the generosity of the people amongst whom they labor.

(C) A coherent and mutually helpful body, in which the ties and prejudices of diverse nationality and of varied tradition are swallowed up in the common love for the Gospel and in the individual testimony of its genuineness. When one of the early presiding officers of the Church was asked by an earnest investigator wherein lay the secret of the marvelous influence by which so great an aggregation of foreign and otherwise diverse people were governed, the answer was: "We teach them correct principles and they govern themselves."

This effect of the Gospel is apparent in the happiness and satisfaction manifest among those who have become members of the Church after real repentance. Apostasy from the Church is a rare phenomenon. Even excommunication for failure to

live aright is more common; and, be it known, that the Lord's revelations to the Church provide that transgression, if not followed by sincere contrition and earnest effort to make amends, is to be visited by disfellowshipment.

Every Latter-day Saint is expected to be true to the sanctity of his individual testimony. He is directly answerable to his God. As to his conviction that the Gospel taught by the Church is genuine, he is held to have undergone the test prescribed by the Christ—that of doing the will of God and thus learning for himself that the doctrine is true. The peace and satisfaction evinced by converts to "Mormonism" well nigh surpasses human belief.

(D) A self-supporting organization, not dependent upon the gifts of a wealthy few, but upon the proportionate giving of all. In the material support of the Church as a human institution the widow's penny is as acceptable as are the goldpieces of the millionaire. The system of tithes has been a success in the Church from the first. Every member should consider it a duty to pay a tenth of his income, whether that tenth for any given period be a dime or a thousand dollars; but no payment is arbitrarily exacted, for compliance with the law of the tithe, to be acceptable before God, must be voluntary and willing. The people are taught that while the Lord needs their tithes and offerings, their need to be tithed is many times greater. Besides the tithing other free-will offerings are made. On the monthly fast day each family is asked to contribute the cost-equivalent of the meals from which the members have fasted; and the means so obtained is administered by the bishops for the relief of the deserving poor. Special offerings are called for and willingly given as occasion requires. A recent request for aid to the war sufferers resulted in the voluntary and eager giving of over \$30,000 in a single day; and this amount was forwarded and distributed without diminution for commission or other administrative expense, the Church organization proving ample for the purpose.

(E) A series of auxiliary associations which operate as helps in government. These include the Relief Society, the Sunday School Union, the Young Men's and the Young Ladies' Mutual Improvement Associations, the Primary Association, and the Religion Classes. The purpose of these is in general indicated by the names. Church schools are maintained for such members as prefer denominational to secular education; and these institutions range from the kindergarten to the normal school and the college. We believe that true education comprises the development of body, mind, and spirit; and facilities for this symmetrical training are provided. To "Mormon"

pupils in the public schools of both common and secondary grades instruction in religion and ethics is given through the Religion Classes, which are conducted outside the regular school hours and as a supplement to the secular curriculum. This instructional feature, now advocated by eminent educators for all public schools, has been in successful operation among the Latter-day Saints for over a quarter of a century.

(F) A community whose vital statistics tell of prolonged life, high birth and low death rates, high marriage rate, few divorces, and general material prosperity. I present to you a few comparisons of data obtained from the Presiding Bishopric of the Church, showing the condition of Latter-day Saints in the organized stakes of Zion, for the six-year period ending with the year 1915, as contrasted with the latest reports for such States of the Union as maintain statistical bureaus and are classed in official reports as the registration area:

	Among the Latter-day Saints resident in the Stakes.	In the country at large so far as reported.
Birth rate per 1,000.....	39	25
Death rate per 1,000.....	8.7	14.1
Marriage rate per 1,000.....	16	13
Divorces per 10,000.....	4	10
Average age at death.....	38	32

The statistics of infant mortality are strikingly significant. Deaths from all causes among children under one year of age averaged for the three years ending with 1915 fewer than 59 per thousand births in "Mormon" families, while the latest report from the United States registration area shows 249 deaths per thousand. Deaths of children under five years of age, including those who die under one year, separately reported, average 82 per thousand births among "Mormons" and 349 for the country at large.

A letter from the Presiding Bishopric to the author, accompanying the statistical report from which the foregoing items have been culled, contains the following statement: "A detailed record is kept of all the causes of death among Latter-day Saints in the intermountain region. This is carefully supervised by local officers and compiled, and we think it is even more accurate than are the average statistics of the best regulated States of the Union. Details concerning any group of causes of death under the international classification are on file subject to examination by any who may be interested."

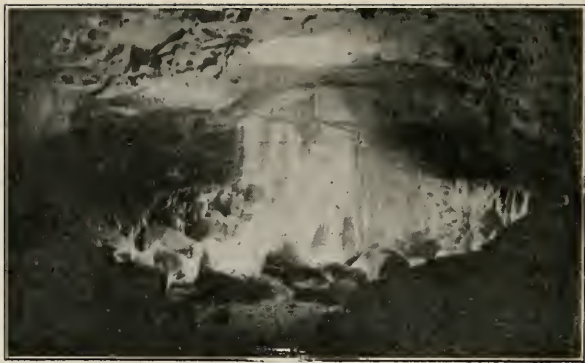
One of the certified causes of death in which "Mormons" lead the country is old age. In Latter-day Saint communities the families owning their own homes constitute 75 per cent of the whole number of families. Think what this means—the

absence of rent-collector or landlord, whose shadow too often converts the home into a dreary house.

Yes, "Mormonism" is alive. The world is better for its presence. It extends to all peoples the invitation to come, to drink at its fountains, to partake of its fruits, and to rejoice in the countless blessings offered by the restored Gospel of Jesus Christ our Lord.



Supt. William Evans, of Fruitland, New Mexico, sent the *Era* the above beautiful picture of Shiprock, on the Navajo Indian reservation, San Juan county, New Mexico. The height is 1,400 feet from the base to the highest pinnacle. The table land from which it rises is about 100 feet higher than the surrounding country. As is well known, New Mexico occupies a lofty plateau which reaches its greatest elevation in the northern and western part, sloping to the south and southeast. The plateau is nowhere less than 3,000 feet above sea-level. Santa Fe has an altitude of 6,998; and Albuquerque on the Rio Grande, 5,008 feet. Numerous sierras rise from the table land east and west of the Rio Grande, also numerous peaks, more or less isolated, as in our picture, and belonging to the Rocky Mountain system. The Sangre de Christo range (or mountains of the Blood of Christ) of Colorado extends far into New Mexico, with many component ridges whose principal and many towering peaks rise from 12,000 to 14,000 feet above sea-level. San Juan country lies in the extreme northwestern part of the state, and is drained by San Juan river and its tributaries.



Madelon

By Alfred Lambourne

It was from the laugh of Madelon that one learned that she was crazed; or, if there needed a stronger proof, then one had but to look into her wildly troubled eyes. Madelon had never divined that love could bring other than happiness, therefore she was distraught; the suddenness of the revelation, its tragedy, had driven her mad. Alway she pleaded: "Pierre, Pierre, give me back Pierre."

And so her grizzled and one-armed father, lying upon his death-bed, learned the truth of the words:

"Their sins shall discover them." "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

And Madelon wore her wreath of flowers, believing it ever her bridal-day. And she sat by the ford, watching for a lover who never came. Or, suddenly, she would laugh, that heart-chilling laugh, and cry out upon the silence, "Pierre, Pierre, give me back Pierre."

The Island Station and the Island Ranch were situated facing each other upon a high plain. Before them both passed a coach road and between them, dividing them, were the slowly-flowing waters of a "branch," and on three sides of the last named; thus making it an island, was a great curve in the course of a wide and turbulent river. The station stood alongside a bare and rocky ledge, but the log cabin of the ranch was shaded by fine old trees, and the island edges were green with herbs and

grasses and bright with desert bloom. Beyond was the lava plain and that was bounded with broken hills, overlooked by stark and angular mountains. In charge of the station was the father of Madelon, in the cabin lived the father of Pierre. Pierre and Madelon had known, had loved, each other from childhood. And the love of children had changed to the love of man and woman.

"Their sins shall discover them." "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Why did not the father of Madelon remember that? The promise holds good in a lawless country and in lawless times. "The wages of sin is death."

In our brief description we omitted a point. Where the Northern Lights often sent their shafts toward the Polar Star, or moved through the night in phantasmal dancing, their appeared a gap in the hills. This gap marked the course of a stream that worked its way through a wild and sombre pass, and fell into the river a few miles above the Island Station and ranch. It is a place of ill-repute. "Robbers' Roost" is the name it bears. Through this gap the mail coach passed. How easy for a determined man to hold up and to rifle the coach as it came down the steep and winding road. Hardly a trip but the coach was loaded with treasure, gold in sacks of nuggets and yellow dust. Nature favored the robber, the dark tumbled rocks of the pass were overhung with twisted and sombre spruce. What a place to hide, what a place to baffle pursuit! What did the father of Madelon know of that? The station-master, farther down the road, had always been at his post. But the road was compelled to follow the winding course of the stream and the pass, and there was a short trail across the hills. Yet the lone hold-up must have been a daring man. But there was the lure of gold. Of the one-armed father it was generally accepted, believed, that the limb which was missing had been lost through the kick of a horse. But had the truth been told it would have been known that the arm had been shattered by a bullet. Strange, too, this accident occurred at the same time as occurred the last hold-up of a gold-laden coach. Yet this, of course, could have been a coincidence merely.

But there came a change. Pierre, the rancher's son, had been made a sheriff, and one night he was upon the seat of a southward-making coach.

And there was to be the marriage; the time was set, the bridal robe of Madelon was made. The two families, that of the rancher, that of the station-master, those who had been

neighbors for so long, were to be united by closer ties. And then—

Pierre was missing, and in the laugh, in the eyes of Madelon was that which told that she was mad.

II

“When the two square buttes, in the west, are directly opposite to the conical peak, in the east, then leave the road and move toward a forked dwarf cedar which grows upon the ridge and is darkly marked against the sky.” The directions were simple enough. We found the cave. At its portal the swallows have built uncountable nests, in its dimly-lighted ante-room bats cling to the basalt or flutter and squeak in the unmoved air, but beyond is the stillness and the blackness as of primal night. The cave is an exposure of the course of an ancient, once subterranean river, and to traverse its chilly depth is like a dream. Above is the waving ceiling, high and vaulted, or flat and low, so low that it seems to press upon the brain; or, on either side are the water-carved walls, while below, heavy as iron, yet soft as velvet, is the floor of volcanic dust. And “Hole in the Rock” is connected with the madness of Madelon and the death of Pierre.

Well indeed was this place known of the station-master; it was his place of hidden gold, there he had fired the shot. To reach the final recesses of the cave, one must first climb over masses of already fallen rock, loosened from the cave roof, earthquake shaken in the long ago, or one must pass under others which appear that in the next moment they must fall. Then one came to the room in which the body of Pierre was found, and, lastly, the treasure room, the place of the hidden gold. In truth, however, to reach this room one has a choice of ways. He can go over the fallen rock or through a narrow and twisted passage which has been left against the wall. Lastly it is reached by another passage, low, so low that one must bend his face to the dust. Above him, seeming to press upon, to crush him, is a mighty mass of hanging stone.

Once two children, Madelon and Pierre, playing hide and seek among the rocks, had found and looked into the cave. They had even left the imprint of their bare feet upon its inner sands. But beyond the ante-room they had not dared to go. With a shuddering fascination they had gazed into the blackness of the passage-way beyond. Did they with childish intuition read into the coming day? Later, as a man, Pierre had looked into each recess of the cave, but never again would Mad-

elon go near the place. Never again? Once, and only once, and then—

What so exciting as a man-hunt? What so dangerous as a man at bay? There is aroused the fierce delight of the primitive being. To pursue, to kill, to meet cunning with cunning, to satisfy the blood-lust, to retaliate in kind, how quickly in man is aroused the latent brute! There are the same passions in pursuer and pursued. Free, for a moment, the tameless savagery in the heart of man, and then is annulled the civilization of a thousand years.

At "Hole in the Rock" two men were at death grips. "Their sins shall discover them." "He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Could it be that the newly-made young sheriff did not recognize the masked station-master? Did not the latter know that his pursuer was Pierre? But there was the mask of night. Of three pursuers Pierre had held out to the last. Strange, when he approached the cave that he did not suspect. Beyond suspicion, because he was in the employ of the company, that gave to the station-master comparative safety save for the desperate chances of the game. He was, in a certain way, a guardian of the coaches he robbed. Now the dawn was breaking. So advantageous was "Robber's Roost" as a place of surprise, that the hold-up had secured a booty of treasure. By rocks and a screen of foliage so well was he hidden, such a trap was the turn in the road and so surely were both guard and driver covered, that there remained no alternative but to toss out the bags of golden dust. But the retreating man was followed by a flight of bullets. Then had begun the hunt. Unharmed, the advantage remained with the man who fled. Two of the pursuers fell. Later, however, a long range shot of Pierre shattered the bandit's arm. Then they were near to the mouth of the cave.

It was a death wound. Pierre had but a short time to live. A red stream came from a hole in his side, it mingled with the blood from a shattered arm. The death-thirst was upon Pierre, he moaned with parched lips. Water dripped from a crevice in the ceiling above, it made a tiny basin in a basaltic ledge, and disappeared in the volcanic dust. With water from this basin the station-master quenched the thirst of the dying Pierre. By the light of a lantern the men looked into each other's eyes. The mask had fallen, the men knew each other too late.

"Their sins shall discover them." "He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

It was a singular fight—the station-master seeking like a wild beast the depths of the cave, followed by Pierre, his neighbor, the young sheriff, the accepted lover of his daughter, Madelon. Yes, the night had made both men unknown to each other. In the darkness the pursued man had all but escaped, yet the coming light revealed a clue. Drops of blood, dashes of gold dust, led to the cave. In the ante-room the bandit had stopped, there he had bandaged his shattered arm. Blood marked the place, but there he had noticed the bullet gash in the pouch at his side, and no longer his way was marked with sprinklings of the escaping dust. At the foot of the debris he had lighted his lantern—kept secreted among the rocks. This was seen by the advancing Pierre. Over the debris climbed the bandit, through the narrow passage went Pierre. And then the shot.

Haggard, at dawn, the bandit emerged from “Hole in the Rock.” Upon the volcanic dust of the cave, Pierre lay dead. The station-master was weak from the loss of blood. A wretched man, he moved toward his home.

“Their sins shall discover them.” “He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.”

III

And soon after came the plight of Madelon. In her laugh, in her eyes was that which said that she was mad.

Upon the dust of the cave Pierre lay unburied, in the treasure room lay buried the stolen gold.

Then Madelon dreamed her dream. In this day many believe not in dreams, yet this was the dream of Madelon. Upon the floor of “Hole in the Rock” she beheld Pierre lying dead. But first it seemed that he had stood before her and motioned toward the cave. And it also seemed that she arose and followed him there. They entered into the dim-lighted ante-room; the startled swallows and the bats wheeled around their heads, and in the volcanic dust there she could see the imprint of her own bare, childish feet, and those of Pierre, as they had left them the years before. And Pierre led her toward that black hallway beneath whose portal she had not dared, when a child, to go. And there she had seen the gleam of scattered gold-dust, and darkened spots of blood. She noticed, too, where her father had sat upon a fallen stone and bandaged his shattered arm. And then while Pierre yet seemed to stand beside her, there was Pierre lying dead upon the dust before her. All was made clear.

Her mind was illumined from an unknown source, as an unseen light illumined the cave.

Sometimes the love of gold, nay often, the love of gold outlives the purpose for which it was collected. For what purpose had the station-master desired the possession of gold? Perhaps it was not so much a greed as an excitation to action in an atmosphere of lawlessness and the constant spectacle of easily-acquired wealth: There was the richly-laden coach, and there were the opportunities for successful escape. But the sudden grasping of opportunity implies a dominant desire, a flaw in the character which makes one grasp at crime. It is the lawless appealing to the lawless. And the response is in harmony with that which allures.

But whatever the cause, there in the cave yet lay the gold. To obtain it the station-master must pass by the unburied body of Pierre. Weakened with loss of blood, the bandit had been unable to finish a half-dug grave. That grave must be finished, there the dead lover must be concealed. Madelon should never be told. Never should she learn that her father's arm had been shattered by a bullet fired by Pierre; nor never should she learn that her lover had met his death from a shot fired by her father's hand. He would complete a terrible rite, he would go again to "Hole in the Rock," he would bury the dead lover. The stolen gold should change the life of Madelon in another land.

So with eyes that gleamed, in which were opposite emotions, the station-master sought the mouth of the cave. These two thoughts led him on: No; Madelon need never learn where Pierre had met his death; or at whose hand, or in what cause. Yes; he would secure the treasure, and with it, in some way, compensate for the ruin he had caused. In neither of these should he be successful.

Again we write of Madelon—the reader foresees the end. Surprised, alarmed at the absence of Pierre, startled, too, at the coincidence of that absence and the shattered arm of her father, she lived in a condition of dark surmise. Then came the dream, followed by a wild resolve. She would go to the cave; she would find if her dream were true.

Shall we follow Madelon through "Hole in the Rock" as in her dream? With the courage of love and despair, she sought the place. She did not shrink this time even to enter the back hallway, where she lighted the lamp. Yes, in the volcanic dust of the ante-room, there were yet the impressions of her childish feet; there upon the slab of fallen stone were the spots of darkened blood. Beyond that point in the cave, she never before

had been. And now upon the velvet dusts, the angular blocks of fallen rock, by the place where the waters of the spring dripped from the ceiling into the pool below, and then—

One wild, shivering cry as she looked upon the body of Pierre!

A guilty father, a maddened daughter—they confronted each other. At the cave mouth the station-master and Madelon met. There was no purpose in the father's dissembling now. Madelon knew the truth, or rather, she *had* known the truth. In those eyes there shone no light of reason. She no longer knew of that which she had seen. She did not know that she had been in that underground depth, or that she had looked on the body of Pierre. Aghast stood the father; like an apparition stood Madelon. Nerving himself for his ordeal, the station-master had come up through the light; through the darkness of the cave had come the girl, and now in her eyes, in her laugh, was that which told that she was mad!

And so the grizzled and one-armed father, lying upon his death-bed, learned the truth of the words:

"Their sins shall discover them." "He that getteth riches and not by right shall leave them in the midst of his days, and at the end shall be a fool."

And so Madelon wore her wreath of flowers, believing it ever her bridal day. And so she sat by the ford, watching for a lover who never came. Or, suddenly, she would laugh and cry out upon the silence, "Pierre, Pierre, give me back Pierre!"



The Prince of Peace

By William Jennings Bryan

[This address, a classic which we hope every reader of the *Era* will carefully consider, has been delivered by the distinguished author before many religious gatherings in the United States, and in Tokyo, Manila, Bombay, Cairo, Jerusalem, Montreal, Toronto, and other places. It was printed in the *Era* by permission of the distinguished author some years ago. In answer to many requests for extra copies, we take pleasure in reproducing it, confident that our subscribers, young and old, will be delighted to read it. —Editors.]

I offer no apology for speaking upon a religious theme, for it is the most universal of all themes. If I addressed you upon the subject of law I might interest the lawyers; if I discussed the science of medicine I might interest the physicians; in like manner merchants might be interested in a talk on commerce, and farmers in a discussion on agriculture; but none of these subjects appeals to all. Even the science of government, though broader than any profession or occupation, does not embrace the whole sum of life, and those who think upon it differ so among themselves that I could not speak upon the subject so as to please a part without offending others. While to me the science of government is intensely absorbing, I recognize that the most important things in life lie outside of the realm of government and that more depends upon what the individual does for himself than upon what the government does or can do for him. Men can be miserable under the best government and they can be happy under the worst government.

Government affects but a part of the life which we live here and does not touch at all the life beyond, while religion touches the infinite circle of existence as well as the small arc of that circle which we spend on earth. No greater theme, therefore, can engage our attention.

Man is a religious being; the heart instinctively seeks for a God. Whether he worships on the banks of the Ganges, prays with his face upturned to the sun, kneels toward Mecca or, regarding all space as a temple, communes with the Heavenly Father according to the Christian creed, man is essentially devout.

There are honest doubters whose sincerity we recognize and respect, but occasionally I find young men who think it smart to be skeptical; they talk as if it were an evidence of larger intelli-

gence to scoff at creeds and refuse to connect themselves with churches. They call themselves "liberal," as if a Christian were narrow minded. To these young men I desire to address myself.

Even some older people profess to regard religion as a superstition, pardonable in the ignorant, but unworthy of the educated—a mental state which one can and should outgrow. Those who hold this view look down with mild contempt upon such as give to religion a definite place in their thoughts and lives. They assume an intellectual superiority and often take little pains to conceal the assumption. Tolstoy administers to the "cultured crowd" (the words quoted are his) a severe rebuke when he declares that the religious sentiment rests not upon a superstitious fear of the invisible forces of nature, but upon man's consciousness of his finiteness amid an infinite universe and of his sinfulness; and this consciousness, the great philosopher adds, man can never outgrow. Tolstoy is right; man recognizes how limited are his own powers and how vast is the universe, and he leans upon the arm that is stronger than his. Man feels the weight of his sins and looks for One who is sinless.

Religion has been defined as the relation which man fixes between himself and his God, and morality as the outward manifestation of this relation. Every one, by the time he reaches maturity, has fixed some relation between himself and God, and no material change in this relation can take place without a revolution in the man, for this relation is the most potent influence that acts upon a human life.

Religion is the basis of morality in the individual and in the group of individuals. Materialists have attempted to build up a system of morality upon the basis of enlightened self-interest. They would have man figure out by mathematics that it pays him to abstain from wrong doing; they would even inject an element of selfishness into altruism, but the moral system elaborated by the materialists has several defects. First, its virtues are borrowed from moral systems based upon religion; second, as it rests upon argument rather than upon authority, it does not appeal to the young, and by the time the young are able to follow their reason they have already become set in their ways. Our laws do not permit a young man to dispose of real estate until he is twenty-one. Why this restraint? Because his reason is not mature; and yet a man's life is largely molded by the environment of his youth. Third, one never knows just how much of his decision is due to reason and how much is due to passion or to selfish interest. We recognize the bias of self-interest when we exclude from the jury every man, no matter how reasonable or upright he may be, who has a pecuniary interest in the result of the trial. And, fourth, one whose morality is based upon a nice calculation of benefits to be secured spends time figuring

that he should spend in action. Those who keep a book account of their good deeds seldom do enough good to justify keeping books.

Morality is the power of endurance in man; and a religion which teaches personal responsibility to God gives strength to morality. There is a powerful restraining influence in the belief that an all-seeing Eye scrutinizes every thought and word and act of the individual.

There is a wide difference between the man who is trying to conform to a standard of morality about him and the man who is endeavoring to make his life approximate to a divine standard. The former attempts to live up to the standard if it is above him and down to it if it is below him—and if he is doing right only when others are looking he is sure to find a time when he thinks he is unobserved, and then he takes a vacation and falls. One needs the inner strength which comes with the conscious presence of a personal God. If those who are thus fortified sometimes yield to temptation, how helpless and hopeless must those be who rely upon their own strength alone!

There are difficulties to be encountered in religion, but there are difficulties to be encountered everywhere. I passed through a period of skepticism when I was in college and I have been glad ever since that I became a member of the church before I left home for college, for it helped me during those trying days. The college days cover the dangerous period in the young man's life; it is when he is just coming into possession of his powers—when he feels stronger than he ever feels afterward and thinks he knows more than he ever does know.

It was at this period that I was confused by the different theories of creation. But I examined these theories and found that they all assumed something to begin with. The nebular hypothesis, for instance, assumes that matter and force existed—matter in particles infinitely fine and each particle separated from every other particle by space infinitely great. Beginning with this assumption, force working on matter—according to this hypothesis—creates a universe. Well, I have a right to assume, and I prefer to assume a Designer back of the design—a Creator back of creation; and no matter how long you draw out the process of creation, so long as God stands back of it, you cannot shake my faith in Jehovah. In Genesis it is written that, in the beginning, God created the heavens and the earth, and I can stand on that proposition until I find some theory of creation that goes farther back than "the beginning."

I do not carry the doctrine of evolution as far as some do; I have not yet been able to convince myself that man is a lineal descendant of the lower animals. I do not mean to find fault with you if you want to accept it; all I mean to say is that while

you may trace your ancestry back to the monkey, if you find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than has yet been produced. It is true that man, in some physical qualities, resembles the beast, but man has a mind as well as a body and a soul as well as a mind. The mind is greater than the body and the soul is greater than the mind, and I object to having man's pedigree traced on one-third of him only—and that the lowest third. Fairbairn lays down a sound proposition when he says that it is not sufficient to explain man as an animal; it is necessary to explain man in history—and the Darwinian theory does not do this. The ape, according to this story, is older than man, and yet he is still an ape, while man is the author of the marvelous civilization which we see about us.

One does not escape from mystery, however, by accepting this theory, for it does not explain the origin of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears—and to follow him one must exercise more faith than religion calls for—he finds that scientists differ. Some believe that the first germ of life came from another planet and others hold that it was the result of spontaneous generation.

If I were compelled to accept one of these theories I would prefer the first, for if we can chase the germ of life off this planet and get it out into space we can guess the rest of the way and no one can contradict us, but if we accept the doctrine of spontaneous generation we cannot explain why spontaneous generation ceased to act after the first germ was created.

Go back as far as we may, we cannot escape from the creative act, and it is just as easy for me to believe that God created man as he is as to believe that, millions of years ago, he created a germ of life and endowed it with power to develop into all that we see today. But I object to the Darwinian theory until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life, if we must assume that through all the ages no spiritual force has touched the life of man or shaped the destiny of nations. But there is another objection. The Darwinian theory represents man as reaching his present perfection by the operation of the law of hate—the merciless law by which the strong crowd out and kill off the weak. If this is the law of our development, then, if there is any logic that can bind the human mind, we shall turn backward toward the beast in proportion as we substitute the law of love. How can hatred be the law of development when nations have advanced in proportion as they have departed from that law and adopted the law of love?

But while I do not accept the Darwinian theory, I shall not quarrel with you about it; I only refer to it to remind you that

it does not solve the mystery of life or explain human progress. I fear that some have accepted it in the hope of escaping from the miracle, but why should the miracle frighten us? It bothered me once, and I am inclined to think that it is one of the test questions with the Christian.

Christ cannot be separated from the miraculous; his birth, his ministrations and his resurrection, all involve the miraculous, and the change which his religion works in the human heart is a continuing miracle. Eliminate the miracles and Christ becomes merely a human being, and his gospel is stripped of divine authority.

The miracle raises two questions: "Can God perform a miracle?" and, "Would he want to?" The first is easy to answer. A God who can make a world can do anything he wants to do with it. The power to perform miracles is necessarily implied in the power to create. But would God want to perform a miracle?—this is the question which has given most of the trouble. The more I have considered it the less inclined I am to answer in the negative. To say that God would not perform a miracle is to assume a more intimate knowledge of God's plans and purposes than I can claim to have. I will not deny that God does perform a miracle or may perform one merely because I do not know how or why he does it. The fact that we are constantly learning of the existence of new forces suggests the possibility that God may operate through forces yet unknown to us, and the mysteries with which we deal every day warn me that faith is as necessary as sight. Who would have credited a century ago the stories that are now told of the wonder working electricity? For ages man had known the lightning, but only to fear it; now this invisible current is generated by a man-made machine, imprisoned in a man-made wire and made to do the bidding of man. We are even able to dispense with the wire and hurl words through space, and the X-ray has enabled us to look through substances which were supposed, until recently, to exclude all light. The miracle is not more mysterious than many of the things with which man now deals—it is simply different. The immaculate conception is not more mysterious than any other conception—it is simply unlike; nor is the resurrection of Christ more mysterious than the myriad resurrections which mark each annual seed-time.

It is sometimes said that God could not suspend one of his laws without stopping the universe, but do we not suspend or overcome the law of gravitation every day? Every time we move a foot or lift a weight, we temporarily interfere with the operation of the most universal of natural laws, and yet the world is not disturbed.

Science has taught us so many things that we are tempted to

conclude that we know everything, but there is really a great unknown which is still unexplored, and that which we have learned ought to increase our reverence rather than our egotism. Science has disclosed some of the machinery of the universe, but science has not yet revealed to us the great secret—the secret of life. It is to be found in every blade of grass, in every insect, in every bird and in every animal, as well as in man. Six thousand years of recorded history and yet we know no more about the secret of life than they knew in the beginning. We live, we plan; we have our hopes, our fears; and yet in a moment a change may come over any one of us and this body will become a mass of lifeless clay. What is it that, having, we live and, having not, we are as the clod? We know not, and yet the progress of the race and the civilization which we now behold are the work of men and women who have not solved the mystery of their own lives.

And our food, must we understand it before we eat it? If we refused to eat anything until we could understand the mystery of its growth, we would die of starvation. But mystery does not bother us in the dining room; it is only in the church that it is an obstacle.

I was eating a piece of watermelon some months ago and was struck with its beauty. I took some of the seed and dried them and weighed them, and found that it would require some five thousand seeds to weigh a pound. And then I applied mathematics to that forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, goes to work; it gathers from somewhere two hundred thousand times its own weight and, forcing this raw material through a tiny stem, constructs a watermelon. It covers the outside with a coating of green; inside of the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. Where did that little seed get its tremendous power? Where did it find its coloring matter? How did it collect its flavoring extract? How did it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty or say just what he would do or how he would do it. I cannot explain the watermelon, but I eat it and enjoy it.

Everything that grows tells a like story of infinite power. Why should I deny that a divine hand fed a multitude with a few loaves and fishes when I see hundreds of millions fed every year by a hand which converts the seeds scattered over the field into an abundant harvest? We know that food can be multiplied in a few months' time; shall we deny the power of the Creator to

eliminate the element of time, when we have gone so far in eliminating the element of space?

But there is something even more wonderful still—the mysterious change that takes place in the human heart when the man begins to hate the things he loved and to love the things he hated—the marvelous transformation that takes place in the man who, before the change, would have sacrificed the world for his own advancement but who, after the change, would give his life for a principle and esteem it a privilege to make sacrifice for his convictions. What greater miracle than this, that converts a selfish, self-centered human being into a center from which good influences flow out in every direction! And yet this miracle has been wrought in the heart of each one of us—or may be wrought—and we have seen it wrought in the hearts of those about us. No, living in the midst of mystery and miracles, I shall not allow either to deprive me of the benefits of the Christian religion.

Some of those who question the miracle also question the theory of atonement; they assert that it does not accord with their idea of justice for one to die for others. Let each one bear his own sins and the punishments due for them, they say. The doctrine of vicarious suffering is not a new one; it is as old as the race. That one should suffer for others is one of the most familiar principles and we see the principle illustrated every day of our lives. Take the family, for instance; from the day the mother's first child is born, for twenty-five or thirty years they are scarcely out of her waking thoughts. She sacrifices for them, she surrenders herself to them. Is it because she expects them to pay her back? Fortunate for the parent and fortunate for the child if the latter has an opportunity to repay in part the debt it owes. But no child can compensate a parent for a parent's care. In the course of nature the debt is paid, not to the parent, but to the next generation, each generation suffering and sacrificing for the one following.

Nor is this confined to the family. Every step in advance has been made possible by those who have been willing to sacrifice for posterity. Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to make sacrifices for their fellows. So well established is this doctrine that we do not regard any one as great unless he recognizes how important his life is in comparison with the problems with which he deals.

I find proof that man was made in the image of his Creator in the fact that, throughout the centuries, man has been willing to die that blessings denied to him might be enjoyed by his children, his children's children and the world.

The seeming paradox: "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it," has an appli-

cation wider than that usually given to it; it is an epitome of history. Those who live only for themselves live little lives, but those who give themselves for the advancement of things greater than themselves find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said: "How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality."

Instead of being an unnatural plan, the plan of salvation is in perfect harmony with human nature as we understand it. Sacrifice is the language of Love, and Christ, in suffering for the world, adopted the only means of reaching the heart, and this can be demonstrated not only by theory, but by experience, for the story of his life, his teachings, his sufferings and his death has been translated into every language and everywhere it has touched the heart.

But if I were going to present an argument in favor of the divinity of Christ, I would not begin with miracles or mystery or theory of atonement. I would begin as Carnegie Simpson begins in his book entitled, *The Fact of Christ*. Commencing with the fact that Christ lived, he points out that one cannot contemplate this undisputed fact without feeling that in some way this fact is related to those now living. He says that one can read of Alexander, of Caesar or of Napoleon, and not feel that it is a matter of personal concern; but that when one reads that Christ lived and how he died he feels that somehow there is a chord that stretches from that life to his. As he studies the character of Christ he becomes conscious of certain virtues which stand out in bold relief—purity, humility, a forgiving spirit and an unfathomable love. The author is correct. Christ presents an example of purity, in thought and life, and man, conscious of his own imperfections and grieved over his shortcomings, finds inspiration in One who was tempted in all points like as we are, and yet without sin. I am not sure but that we can find just here a way of determining whether one possesses the true spirit of a Christian. If he finds in the sinlessness of Christ an inspiration and a stimulus to greater effort and higher living, he is indeed a follower; if, on the other hand, he resents the reproof which the purity of Christ offers, he is likely to question the divinity of Christ in order to excuse himself for not being a follower.

Humility is a rare virtue. If one is rich he is apt to be proud of his riches; if he has distinguished ancestry, he is apt to be proud of his lineage; if he is well educated, he is apt to be proud of his learning. Some one has suggested that if one becomes humble he soon becomes proud of his humility. Christ, however, possessed of all power, was the very personification of humility.

The most difficult of all the virtues to cultivate is the forgiving spirit. Revenge seems to be natural to the human heart; to want to get even with an enemy is a common sin. It has even been popular to boast of vindictiveness; it was once inscribed on a monument to a hero that he had repaid both friends and enemies more than he had received. This was not the spirit of Christ. He taught forgiveness and in that incomparable prayer which he left as a model for our petitions he made our willingness to forgive the measure by which we may claim forgiveness. He not only taught forgiveness, but he exemplified his teachings in his life. When those who persecuted him brought him to the most disgraceful of all deaths, his spirit of forgiveness rose above his sufferings and he prayed, "Father, forgive them, for they know not what they do!"

But love is the foundation of Christ's creed. The world had known love before; parents had loved children and children, parents; husband had loved wife and wife, husband; and friend had loved friend; but Jesus gave a new definition of love. His love was as boundless as the sea; its limits were so far-flung that even an enemy could not travel beyond it. Other teachers sought to regulate the lives of their followers by rule and formula, but Christ's plan was, first to purify the heart and then to leave love to direct the footsteps.

What conclusion is to be drawn from the life, the teachings and the death of the historic figure? Reared in a carpenter's shop; with no knowledge of literature, save Bible literature; with no acquaintance with philosophers living or with the writings of sages dead, this young man gathered disciples about him, promulgated a higher code of morals than the world had ever known before, and proclaimed himself the Messiah. He taught and performed miracles for a few brief months and then was crucified; his disciples were scattered and many of them put to death; his claims were disputed, his resurrection denied and his followers persecuted, and yet from this beginning his religion has spread until millions take his name with reverence upon their lips and thousands have been willing to die rather than surrender the faith which he put into their hearts. How shall we account for him? "What think ye of Christ?" It is easier to believe him divine than to explain in any other way what he said and did and was. And I have greater faith even than before since I have visited the Orient and witnessed the successful contest which Christianity is waging against the religions and philosophies of the East.

I was thinking a few years ago of the Christmas which was then approaching and of him in whose honor the day is celebrated. I recalled the message, peace on earth, good will to men, and then my thoughts ran back to the prophecy uttered

centuries before his birth, in which he was described as the Prince of Peace. To reinforce my memory I re-read the prophecy and found immediately following a verse which I had forgotten—a verse which declares that of the increase of his peace and government there shall be no end, for, adds Isaiah, “He shall judge his people with justice and with judgment.” Thinking of the prophecy, I have selected this theme that I may present some of the reasons which lead me to believe that Christ has fully earned the title, the Prince of Peace, and that in the years to come it will be more and more applied to him. Faith in him brings peace to the heart, and his teachings, when applied, will bring peace between man and man. And if he can bring peace to each heart, and if his creed will bring peace throughout the earth, who will deny his right to be called the Prince of Peace?

All the world is in search of peace; every heart that ever beat has sought for peace, and many have been the methods employed to secure it. Some have thought to purchase it with riches and they have labored to secure wealth, hoping to find peace when they were able to go where they pleased and buy what they liked. Of those who have endeavored to purchase peace with money, the large majority have failed to secure the money. But what has been the experience of those who have been successful in accumulating money? They tell the same story—viz., that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting their money, and that they found peace in neither half. Some have even reached the point where they find difficulty in getting people to accept their money; and I know of no better indication of the ethical awakening in this country than the increasing tendency to scrutinize the methods of money-making. A long step in advance will have been taken when religious, educational and charitable institutions refuse to condone immoral methods in business and leave the possessor of ill-gotten gains to learn the loneliness of life when one prefers money to morals.

Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside and hopeful that they might get in, they have not found peace.

Some have thought—vain thought—to find peace in political prominence; but whether office comes by birth, as in monarchies, or by election, as in republics, it does not bring peace. An office is conspicuous only when few can occupy it. Only when few in a generation can hope to enjoy an honor do we call it a great honor. I am glad that our Heavenly Father did not make the peace of the human heart depend upon the accumulation of

wealth, or upon the securing of social or political distinction, for in either case but few could have enjoyed it, but when he made peace the reward of a conscience void of offense toward God and man, he put it within the reach of all. The poor can secure it as easily as the rich, the social outcast as freely as the leader of society, and the humblest citizen equally with those who wield political power.

To those who have grown gray in the faith I need not speak of the peace to be found in the belief in an overruling Providence. Christ taught that our lives are precious in the sight of God, and poets have taken up the theme and woven it into immortal verse. No uninspired writer has expressed the idea more beautifully than William Cullen Bryant in the Ode to a Water-fowl. After following the wanderings of the bird of passage as it seeks first its northern and then its southern home, he concludes:

Thou art gone; the abyss of heaven
Hath swallowed up thy form, but on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

Christ promoted peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation that has been wrought to troubled hearts by the hour of prayer?

And immortality? Who will estimate the peace which a belief in a future life has brought to the sorrowing? You may talk to the young about death ending all, for life is full and hope is strong, but preach not this doctrine to the mother who stands by the death-bed of her babe or to one who is within the shadow of a great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but inclosed a copy of a speech which covered my question. I scanned it with eagerness and found that he had expressed himself about as follows: "I do not say that there is no God, I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have not been able to understand how any one could find pleasure in taking from any human heart a living faith and substituting therefore the cold and cheerless doctrine, "I do not know."

Christ gave us proof of immortality, and yet it would hardly

seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a resurrection.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will he leave neglected in the earth the soul of man, made in the image of his Creator? If he stoops to give to the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will he refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am as sure that there is another life as I am that I live today!

In Cairo I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I looked at them this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew, and all its lineal descendants planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world. There is in the grain of wheat an invisible something which has power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we cannot tell the one from the other. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust.

A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one really thinks that man dies as the brute dies, he may yield to the temptation to do injustice to his neighbor when the circumstances are such as to promise security from detection. But if one really expects to meet again and live eternally with those whom he knows today, he is restrained from evil deeds by the fear of endless remorse. We do not know what rewards are in store for us or what punishments may be reserved, but if there were no other punishment it would be enough for one who deliberately and consciously wrongs another to have to live forever in the company of the person wronged and have his littleness and selfishness laid bare. I repeat, a belief in immortality must exert a powerful influence in establishing justice between men, and thus laying the foundation for peace.

Again, Christ deserves to be called the Prince of Peace because he has given us a measure of greatness which promotes

peace. When his disciples disputed among themselves as to which should be greatest in the kingdom of heaven, he rebuked them and said: "Let him who would be chiefest among you be the servant of all." Service is the measure of greatness; it always has been true; it is true today, and it always will be true, that he is greatest who does the most of good. And yet, what a revolution it will work in this old world when this standard becomes the standard of life! Nearly all of our controversies and combats arise from the fact that we are trying to get something from each other—there will be peace when our aim is to do something for each other. Our enmities and animosities arise from our efforts to get as much as possible out of the world—there will be peace when our endeavor is to put as much as possible into the world. Society will take an immeasurable step toward peace when it estimates a citizen by his output rather than by his income, and gives the crown of its approval to the one who makes the largest contribution to the welfare of all. It is the glory of the Christian ideal that, while it is within sight of the weakest and the lowliest, it is yet so high that the best and the noblest are kept with their faces turned ever upward.

Christ has also led the way to peace by giving us a formula for the propagation of good. Not all of those who have really desired to do good have employed the Christian method—not all Christians even. In all the history of the human race but two methods have been employed. The first is the forcible method. A man has an idea which he thinks is good; he tells his neighbors about it and they do not like it. This makes him angry, and, seizing a club, he attempts to make them like it. One trouble about this rule is that it works both ways; when a man starts out to compel his neighbors to think as he does, he generally finds them willing to accept the challenge and they spend so much time in trying to coerce each other that they have no time left to be of service to each other.

The other is the Bible plan—be not overcome of evil, but overcome evil with good. And there is no other way of overcoming evil. I am not much of a farmer—I get more credit for my farming than I deserve, and my little farm receives more advertising than it is entitled to. But I am farmer enough to know that if I cut down weeds they will spring up again, and I know that if I plant something there which has more vitality than the weeds I shall not only get rid of the constant cutting, but have the benefit of the crop besides.

In order that there might be no mistake about his plan of propagating good, Christ went into detail and laid emphasis upon the value of example—"so live that others seeing your good works may be constrained to glorify your Father which is in heaven." There is no human influence so potent for good as that

which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed, but no one can answer a Christian life—it is the unanswerable argument in favor of our religion.

It may be a slow process—this conversion of the world by the silent influence of a noble example, but it is the only sure one, and the doctrine applies to nations as well as to individuals. The Gospel of the Prince of Peace gives us the only hope that the world has—and it is an increasing hope—of the substitution of reason for the arbitrament of force in the settlement of international disputes.

But Christ has given us a platform more fundamental than any political party has ever written. We are interested in platforms; we attend conventions, sometimes traveling long distances; we have wordy wars over the phraseology of various planks, and then we wage earnest campaigns to secure the indorsement of these platforms at the polls. But the platform given to the world by the Nazarene is more far-reaching and more comprehensive than any platform ever written by the convention of any party in any country. When He condensed into one commandment those of the ten which relate to man's duty toward his fellows and enjoined upon us the rule, "Thou shalt love thy neighbor as thyself," he presented a plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement, but this is all-sufficient and the reconciliation which it effects is a permanent one.

If I were to attempt to apply this thought to various questions which are at issue, I might be accused of entering the domain of partisan politics, but I may safely apply it to two great problems. First, let us consider the question of capital and labor. This is not a transient issue or a local one. It engages the attention of the people of all countries and has appeared in every age. The immediate need in this country is arbitration, for neither side to the controversy can be trusted to deal with absolute justice, if allowed undisputed control; but arbitration, like a court, is a last resort. It would be better if the relations between employer and employe were such as to make arbitration unnecessary. Just in proportion as men recognize their kinship to each other and deal with each other in the spirit of brotherhood will friendship and harmony be secured. Both employer and employe need to cultivate the spirit which follows from obedience to the great commandment.

The second problem to which I would apply this platform of peace is that which relates to the accumulation of wealth. We cannot much longer delay consideration of the ethics of money-making. That many of the enormous fortunes which

have been accumulated in the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy will be found in the cultivation of public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what brotherly love is will desire to take advantage of his neighbor, and the conscience when not seared will admonish against injustice. My faith in the future rests upon the belief that Christ's teachings are being more studied today than ever before, and that with this larger study will come an application of those teachings to the everyday life of the world. In former times men read that Christ came to bring life and immortality to light, and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they cannot follow in the footsteps of the Master unless they go about doing good. Christ declared that He came that we might have life and have it more abundantly. The world is learning that Christ came not to narrow life, but to enlarge it—to fill it with purpose, earnestness and happiness.

But this Prince of Peace promises not only peace, but strength. Some have thought his teachings fit only for the weak and the timid and unsuited to men of vigor, energy and ambition. Nothing could be farther from the truth. Only the man of faith can be courageous. Confident that he fights on the side of Jehovah, he doubts not the success of his cause. What matters it whether he shares in the shouts of triumph? If every word spoken in behalf of truth has its influence, and every deed done for the right weighs in the final account, it is immaterial to the Christian whether his eyes behold victory or whether he dies in the midst of conflict.

"Yea, though thou lie upon the dust,
When they who helped thee flee in fear,
Die full of hope and manly trust,
Like those who fell in battle here.

"Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave."

Only those who believe attempt the seemingly impossible, and, by attempting, prove that one with God can chase a thousand and two can put ten thousand to flight. I can imagine that

the early Christians who were carried into the arena to make a spectacle for those more savage than the beasts, were entreated by their doubting companions not to endanger their lives. But, kneeling in the center of the arena, they prayed and sang until they were devoured. How helpless they seemed and, measured by every human rule, how helpless was their cause! And yet within a few decades the power which they invoked proved mightier than the legions of the emperor, and the faith in which they died was triumphant o'er all that land. It is said that those who went to mock at their sufferings returned asking themselves, "What is it that can enter into the heart of man and make him die as these die?" They were greater conquerors in their death than they could have been had they purchased life by a surrender of their faith.

What would have been the fate of the church if the early Christians had had as little faith as many of our Christians now have? And, on the other hand, if the Christians of today had the faith of the martyrs, how long would it be before the fulfillment of the prophecy that every knee shall bow and every tongue confess?

Our faith should be even stronger than the faith of those who lived two thousand years ago, for we see our religion spreading and supplanting the philosophies and creeds of the Orient.

As the Christian grows older he appreciates more and more the completeness with which Christ fills the requirements of the heart and, grateful for the peace which he enjoys and for the strength which he has received, he repeats the words of the great scholar, Sir William Jones:

"Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth,
Thus let me kneel, till this dull form decay,
And life's last shade be brightened by thy ray."

It does not take much strength to do things, but it requires great strength to decide on what to do.

Sanity lies in your ability to think individually and act collectively.—*Elbert Hubbard.*



Outlines for Scout Workers

By Delbert W. Parratt, B. S., and Josephine Smith

XVI—The Mountain Chickadee

Then piped a tiny voice hard by,
 Gay and polite, a cheerful cry,
 Chick-a-dee-dee! saucy note
 Out of sound, heart, and merry throat,
 As if it said, Good day, good sir!
 Fine afternoon, old passenger!
 Happy to meet you in these places
 Where January brings few faces.—Emerson.

1. To what bird family does the chickadee belong?
2. What is the particular name of our chickadee? Why is it so named?
3. Tell of its size, color, and markings, and contrast the male and female in these respects.
4. Where is the chickadee found? When is it with us?
5. It is often referred to as an acrobat. Why?
6. Upon what does this bird subsist?
7. Describe its "song."
8. Where and of what is the nest usually made?
9. Tell of the size, color, and number of eggs.
10. Should the chickadee be encouraged to stay with us? Why? How may this be done?

Handy Material

The Reverend Mr. Chickadee, D. D.

A little clergyman is he,
 With black and white cravat;
 He bears a coveted degree,
 And wears a soft silk hat.

With happy heart and merry voice,
He braves the cold and heat;
And to the loved one of his choice,
He whistles soft and sweet.

So overflowing in his strain,
That he could dub "D. D."
Young theolog with meager brain
And bump of vanity.

His sect is congregational,
The wild woods are his church,
The wind his "choir invisible,"
His pulpit is a birch.

The sermon we should not forget:
"Happy and cheerful be,
Have diligence, be brave, don't fret,"
Says Chickadee, D. D.—*Florence A. Van Sant.*

The little fellow under consideration is one of the best known of all our snow-birds. We are all acquainted with his cheery call suggesting at once the appropriate name of chickadee by which he is familiarly known. He and his near relatives belong to the titmouse bird family which is scattered quite generally throughout southern Canada and the cooler parts of the United States, but our particular chickadee frequents only the mountain regions of the West, and in consequence is called the Mountain Chickadee.

He is a very small bird, seldom measuring more than five and one-half inches in length. He has a short, chubby bill and comparatively long tail. His pert head is adorned with a jet black cap streaked with delicate superciliary lines of white. His throat is covered with a broad, full black tie and his cheeks with beautiful contrasty white. The subdued gray mantle covering his back becomes somewhat darker on the sides and is there tinged with touches of light brown. His under parts are clothed in less attractive grayish whites. Unlike most birds, there is but little difference in size and color between the male and female chickadees.

During coldest weather he fluffs his feathers and thereby entangles more air with which to keep himself warm. This, of course, gives Mr. Chickadee the appearance of being somewhat larger than he really is. But his undersize in weight is certainly more than balanced by his cheery voice and alert movements. His lively presence surely makes wintry days less dreary. No ordinary storm or frost seems to daunt him. "The somber sky, with leaden, hurrying clouds, portends the coming storm; jays cry mournfully; crows fuss and caw; but here comes chickadee, flitting from twig to twig, as blithe and unconcerned as if it were always summer."

Although our little friend is commonly called a snowbird, as a matter of fact he abides with us throughout the entire year. Lovers of nature are familiar with his short, tilting flights, and quick, energetic movements. As an acrobat, he readily takes place among the most expert and amusing. He seems to think nothing of flying to a swaying limb, grasping it while upside down, and then nimbly swinging to a normal, upright position. He takes insects on the wing with surprising ease, and those escaping his clutch are almost sure to be caught again before fully realizing the sense of regained freedom. Sometimes the little fellow reaches for a flying insect and misses, but just so often he is likely to spring back, twist downward, catch it in air, and then turn a quick somersault to a branch below. Often he is seen hanging upside down to a limb, busily pecking at some hidden larvae or the like. Indeed, it would be difficult to imagine a pose or contortion that is omitted by this interesting performer.

Some of our winter birds, such as the Bohemian Waxwing and Western Evening Grosbeak, obtain their food with but little effort. This, however, is not the case with the chickadee. He must search continually with sharp eyes for what he gets. Small, troublesome insects and larvae are his favorite dainties and these apparently are not very plentiful during winter months. But notwithstanding this he seems to find them in surprising numbers. Perhaps no other bird in our midst during the inclemencies of winter is of greater service to fruit growers than is this pert little fellow. Bird students give conclusive evidence that the presence of a few chickadees in a tree, grove or orchard is sure protection against leaf-eating and fruit-spoiling insects of almost every sort. Mr. C. E. Bailey figured that a single bird, under ordinary spring conditions, destroyed something like 138,750 canker worm eggs in twenty-five days. These little "feather balls" are also devouring ants, bugs, and flies by the thousands, and they are likewise fond of small beetles, spiders, and grasshoppers. More than two-thirds of the chickadee's diet is made up of such as these, while the balance consists almost wholly of pine, poison ivy, and weed seeds. At times, however, he turns to soft covered seeds such as those of the cucumber, muskmellon, and sunflower. These he carries, one at a time, to the limb of a nearby tree and there, holding the seed firmly under one foot, pecks through the shuck and extracts the desired kernel.

As already suggested, the chickadee derives his suggestive name from the familiar "chick-a-dee-dee-dee" call made while he is flitting from tree to tree. This is uttered in a quick, cheery manner, dispelling the dreariness of wintry surroundings. At times, particularly in mating season, he gives vent to a long,

pensive, musical "phoebe," regarded by some as his song, but since it is given by both male and female it can hardly be called such in the ordinary sense of the term as used by bird students.

A deserted woodpecker's nest or a knot-hole in an old apple tree is frequently selected by the chickadee for its home. At times, its nest is built in the hole of a fence post or even in one of a decayed tree stump. Often he digs the hole into the decayed wood himself, but is always careful to scatter the tell-tale bits at some distance from the selected spot.

He hesitates but little in occupying a properly constructed bird house. This should have a floor place of four by four inches, a depth of from eight to ten inches, and an entrance one and one-eighth inches in diameter from six to eight inches above the floor. It should be fastened to a tree or pole at a height of from six to fifteen feet. More satisfactory results will follow if old, weathered boards are used in constructing the house and if the workman is not too careful in making the joints and finishing the project. He should bear in mind that birds prefer living in places that give evidence of being made by nature and not by man. For this reason the bird house should not be painted.

The snug, secluded nest, lined with bits of fur, wool, feathers, or soft vegetable fiber, is supplied with from five to nine tiny, plain white or delicately spotted eggs. Twelve or thirteen days are required to hatch the eggs and both female and male take turns in incubating them.

Chickadees are very friendly and sociable with man and seem to exhibit considerable confidence in him. This pleasing relationship may be encouraged easily by feeding the cheery little fellows once in a while during cold, snowy days "when life is hard at best." At such times, a suet bag hung for their benefit is sure to bring rich returns. They are unquestionably among the most interesting, cheery, and beneficial of all birds to mankind, and as such are certainly worthy of our best efforts to encourage and protect.

The Snow-Bird

In the morning light trills the gay swallow,
 The thrush in the roses below,
 The meadow-lark sings in the meadow,
 And the snow-bird sings in the snow.
 "Twee wee!
 Chickadee!"
 The snow-bird sings in the snow.

The blue martin trills in the gable,
 The wren on the ground below,

In the elm flutes the golden robin,
 But the snow-bird sings in the snow.
 "Twee wee!
 Chickadee!"
 The snow-bird sings in the snow.

High wheels the gray wing of the osprey,
 The wing of the sparrows droop low,
 In the mist dips the wing of the robin,
 And the snow-bird's wing in the snow.
 "Twee wee!
 Chickadee!"
 The snow-bird sings in the snow.

I love the high heart of the osprey,
 The meek heart of the thrush below,
 The heart of the lark in the meadow,
 And the snow-bird's heart in the snow;
 But dearest to me
 "Chickadee! Chickadee!"
 Is that true little heart in the snow.—*Selected.*

The Snow-Bird's Song

The ground was all covered with snow one day,
 And two little sisters were busy at play,
 When a snow-bird came flitting close by on a tree,
 And merrily singing his chick-a-dee-dee,
 Chick-a-dee-dee, chick-a-dee-dee,
 And merrily singing his chick-a-dee-dee.

He had not been singing that tune very long,
 Ere Emily heard him, so loud was his song;
 "Oh, sister, look out of the window," said she,
 "Here's a dear little bird singing chick-a-dee-dee,"
 Chick-a-dee-dee, chick-a-dee-dee,
 And merrily singing his chick-a-dee-dee.

"Oh, mother, do get him some stockings and shoes,
 And a nice little frock, and a hat if you choose;
 I wish he'd come into the parlor, and see
 How warm we would make him, poor chick-a-dee-dee."
 Chick-a-dee-dee, chick-a-dee-dee,
 And merrily singing his chick-a-dee-dee.

"There is One, my dear child, though I cannot tell who,
 Has clothed me already, and warm enough too.
 Good morning! Oh, who are so happy as we?"
 And away he went singing his chick-a-dee-dee,
 Chick-a-dee-dee, chick-a-dee-dee,
 And merrily singing his chick-a-dee-dee.—*F. C. Woodward*

A Study in American Hebraic Names

By Thomas W. Brookbank

III

Having thus made manifest by these numerous examples and by their character that the plea of mere coincidences can not explain them, it follows that this same plea is of no consequence except, perhaps, in a few instances comparatively, when proposed with respect to other names which show Hebraic analogies or identities in the nomenclature of the Indians; for if the long lists of names of ancient American *gods* are not rationally in such analogy by chance, but occur because the people who used them were Hebrews, so also other names *not* of gods, but which were used by those same ancient Americans, are not the product of chance either; but belong to the vocabulary of ancient Jews who inhabited America. These remarks are deemed proper here because the succeeding list largely involves Biblical names of men, and first we have

Balam. This name was an ancient American favorite and occurs in Ahbuluc-Balam, Nahua god; Cibil-Balam, a Princess; Ci-Balam, Quiche-Cakchiquel day Cotz-Balam, Qui. name; Balam, Maya sorcerer; Ek-Balam, Maya god; Balam, Maya high-priest; Balam-Agab, Qui. 2nd man; Balam-Acam, Qui. 2nd man; Balam-Acab, Qui. 2nd man; Balam-Conache, Qui. prince; Balam-Quitze, Qui. 1st man; Balam-Colob, Maya nation.

The name Balam, spelled Balaam, is frequently found in Num. 22-24.

The special attention of the reader is requested to the fact that Colob, which occurs in the Maya nation's name is found in the Book of Abraham (Pearl of Great Price) chap. 3:9, with the slight variation of a K for the C as written in the foregoing list. This name serves to link the records of that book with those of the ancient Americans, and since the Book of Abraham was written by him who was the father of the Jewish nation, the use of the word Colob (Kolob) in the records of the respective peoples is significant of a common racial origin for them.

Baal. This name was applied to the supreme god of the Phœnecians and the Canaanites. He was also known as Bel and Belus, and in very early times the true God was also known by the name of Baal; but later this use of the name was discontinued, presumably on account of its desecration by association

with the name of an idol god. It occurs in the Bible in various forms according to use, as Baal, Baale, Baali, Baalim, Baalah—the latter going to Balah in Josh. 19:3, and to Bilhah, in I Ch. 4:29. Among the ancient American names we find Baali, Zap. captain; Baaloo, Zap. captain.

Kush (Cush). Cush was the oldest son of Ham (Gen. 10:6-8). It goes, according to some authorities, to Cushan in Hab. 3:7, and to Cushi in Zeph. 1:1, and elsewhere. Kushkish is the name of an Indian tribe. Cushnas and Cushooks are other tribal names.

Kish. This name is found in the Bible as belonging to various persons. (See I Sam. 10:21; I Ch. 8:30; 23:21; II Ch. 29:12, and Est. 2:5.) The following tribes of Indians use it in their tribal names: Kishawins, Kisheys, Kishtsamahs, Kishumas, Numkishes.

Many other tribes also doubtless use Kish in the same way, and Kishi (I Ch. 6:44) goes to Kishishi in the name of a tribe of Indians.

Babel. This name needs no Biblical reference. It occurs in the name of the Babeles tribe of Indians.

Chanan, or *Ghanan* (Canaan). This is the name of a Tzendal day.

Chen (Chenaniah, I Ch. 15:22; and Chenani, Neh. 9:4). Chen, or Cheen, is the name of a Maya month, and Chen, without variation forms the last part of the name of the Kawitchen tribes of Indians.

Shalal. The Bible gives Maher-shalal-hash-baz (Isa. 8:1-4). The Shalalahs, a tribe of Indians, apparently had this Biblical name handed down to them from the ancient Israelites.

Shimia. Upon the base Shim the Hebrews wrung about all the changes possible, and so we have Shimea, Shimeah, Shimeam, Shimeath, Shimei, Shimeon, Shimhi, Shimi, Shimma, and others. (See I Ch. 3:5; II Sam. 21:21; I Ch. 9:38; 8:21; etc.) In the tribal name Shimia-moos we have Shimia, an Indian term that should satisfy the most exacting demands as being strictly Hebraic.

Hannah (I Sam. chap. 1). In the tribal name Mooshanneh, a variant of Hannah occurs. "Moos" is here compounded with "hanneh," as may be seen by comparing this name with Shimia-moos, already noticed, and so "Hanneh" is apparently an independent name.

Oloman (Solomon). Leaving out the first letter in this name of the wisest of men, and substituting an a for the last o in it, the variant appears as Oloman, which is a Quiche tribal name, and was applied also to a certain station where the Quiches rested for a while in one of their migrations; and in the California-Indian tribal name Tuolomos, Oloman appears as a

variant not so great as Hebrew names in many instances exhibit. Respecting the name Oloman we further find that the Quiche traditions speak of a country in the *far east, beyond immense tracts of land and water, where they once lived, but left their primitive country under the leadership of certain chiefs named Tepeu, Oloman, Cahau, Quenech and Ahau*, and finally landed at a place in this country which was anciently called Tulla. In view of the identity of the name Oloman with Solomon so largely and the Quiche tradition just noticed, who can reasonably doubt that Oloman is not merely a variant of Solomon? Oliman is another name of a Quiche station.

Enech, Tenoch, Enek, etc. (Enoch, Hanoch, Henech), each meaning *dedicated* (Gen. 4:17; Gen. 25:4; I Ch. 1:33) and Chanoth (Gen. 4:17, margin). While the name Quenech is before the reader (see the preceding paragraph), what is to be said respecting the names (or variants) which stand at the head of this section will now follow. In full they are Quenech, Tenochtitlan, a city; Enekelkawa, tribal name; Sayokenek, tribal name; Tenuch, Mex. chief; Chanech, tribal name, Ehneks, tribal name; Tenuchtzin, Mex. chief; Tenuchtlan, tribal name.

Now, as to the first of these names, it has already been pointed out that Qu, or Cu, is an independent Quiche or Nahua word of itself, and eliminating that part of the compound Quenech, the name Enech comes to view which, as our youngest reader can discern, is Enoch or Henech scarcely disguised at all. Consider this fact in connection with the Quiche tradition that Quenech was one of the chiefs who came from the far east beyond a vast expanse of land and water and who, in his sober senses, can say that this name Enech as here used is coincidental merely or that its use among the ancient Americans is not traceable to a far eastern country where the name Enoch was known and familiar to the people who lived there?

Examining the second name more particularly we find that it, too, is a compound, the later part being an independent word used in forming such compounds as Zapatitlan and Amatitlan, for examples. Eliminating this part of Tenochtitlan we have Tenoch as the first part, and the variation from Enoch in this example is but little more than is found in Hanoch and Henech already given as variants of Enoch, and so once more with scarcely any disguise the familiar Biblical name appears.

The first part of the third name shall be allowed to speak for itself as a variant of Enoch or Henech; but attention is directed to the fact that it is followed by the frequently used *el* (God) in Hebrew compound names.

In the fourth name the first *k* in Kenek brings it more in analogy with Chanoth than the others, and with this brief notice

it is passed as a close variant, too, of the familiar name for which it evidently stands.

The other names on this list are manifestly not far-fetched variants of Enoch.

One of these names, Tenuchtzin, has a termination, *tzin*, that was frequently used by some of the ancient Americans, and especially when the name belongs to persons of high rank or station in life. It was then, in general a term of *reverence* or *respect*, and hence formed no part of the base. The name Tenuchtzin may therefore be regarded as meaning something like "The Honorable Tenuch, and so when "tzin" was added to the name of a god, the appellation in full would have about the sense of "The Worshipful so and so." This fact is important to remember when one finds among those used by the ancient Americans a name, for instance, like Iaoztzin, a Nahua god (already passed), which is thus found to have some such meaning as "The Worshipful Iao" (Jehovah).

Dan. Among the Quiche proper names Dan occurs in Amag-Dan, and it is apparent from the manner in which the compound is written that Dan, in this instance, is not a syllable to be added to the name Amag, but is an independent name, and so is in analogy with the Hebrew name Mahaneh-Dan (See Judges 18:12, where the expression means "camp of Dan"), where Dan is not a syllable to be added to Mahaneh. In the Quiche compound Dan occupies the same relative position that Dan also does in the Biblical example. Further, the first part of the Quiche name varies but little as Amag from Mag, in the Biblical Rab-Mag, where Mag is not a mere syllable either, as we find from Jeremiah 39:3, 13, since the compound word signifies "Head of the Magi." Dan alone is also an Indian tribal name.

Mish, or ish. The termination mish occurs in the familiar name Carchemish or Charchemish (II Ch. 35:20). It is found in so many Indian tribal names that only a few of those listed will be given as follows: Staktomish, Soquamish, Snohomish, Steila-coomish, etc.

Ish, when it stands alone is the Hebrew term for "man," and to illustrate its use in a compound we have Ish-Bosheth, which means "man of shame" (II Sam. 2:8). With the meaning of Ish in view its use as a part of so many Indian tribal names seems very appropriate.

Sinaah (Sinai). That Sinaah is merely a variant of Sinai can scarcely be questioned. It is found in the Indian name Sinaah-mish. Sinai is doubtless the base also of C'nahitoh, a name that was borne by a Cakchiquel chief. Other Indian names

having probably the same base, but, varying more in orthography from Sinai than those listed do, are omitted.

Heth (Heth. Gen. 10:15). Hethtoyas, an Indian tribal name, gives Heth without any variation, and this name is also probably found in Hetzalqualitzal—the name of a Maya month.

Ptolmes (Ptolemy). Ptolemy was the name given to a number of ancient Egyptian monarchs, and it is not without interest that we find a name among the Indians which suggest an Egyptian origin. The name Ptolemy could have been imported to America anciently by any Jew who was at all acquainted with the history of the land of the Pharaohs.

Ahaz (Ahaz. II Ch. 28:16-28). Ahazats is an Indian tribal name.

Amus (Amos, Heb. prophet). An Indian language is known by the name of Amusgo.

Shoko (Shoco. II Ch. 11:7). With c hard in Shoco, that Biblical name appears in Shokomish, a tribal Indian name.

Bel (Bel and Belah). The name Bel, which was one belonging to Baal, compounds with Belah (Gen. 46:21) into Belbellahs which is the name of a tribe of Indians. The orthographical variations that occur are not of enough importance to require notice. Drop the final l in this Indian name and the compound is simply two Biblical names, Bel and Belah.

Cox (Coz, I Ch. 4:8). Since the Hebrew alphabet contains no letter x, the x in Cox is probably, almost certainly, used in this name by the translator of ancient American records instead of z, which is the equivalent of Zayin, the name of a Hebrew letter. Modified to this extent we have Coz in Coxcox, ancient American Noah; Coxcotzin, a king's name (ancient), Coxcoxtli, ancient Culhua king.

Ru (Reu, Gen. 11:18-21). Without any further variation than the omission of the e in Reu, an independent name, we find it also as an independent part in Ru-Bale-Mam, Ru-cale-Togic, Ru-Cale-Tumuzuz, Ru-Cab-Pack.

These were names of months among the ancient Cakchiquels.

Rama (Rama, Mat. 2:18, or Ramah, Josh. 18:25, and elsewhere, and as Ramoth (II Kin. 8:28-9). By the name Ramas an Indian tribe is known. Rama is also the name of an Indian language and a place. It is found also in the tribal name Poaramas.

Raham (Raham, I Ch. 2:44). An ancient American king was called Raham-un, and Rahum was the name of a town.

Zip. (Zippor, Num. 22:2-4; Zipporah, Ex. 2:16-22). A Maya month was called Zip.

Zia (Zia, I Ch. 5:13). A Pueblo village bears the name of Zia.

Iddoa (Iddo, I Kin. 4:14). *Iddoa*, a slight variant of *Iddo*, is the name of an Indian tribe.

Malah (Malah, Num. 27:1). An Indian prince of old bore the name *Malah*, and *Malahues* is an Indian tribal name. Examples where an *h* is either added or omitted, as the case may be, are not rare among Hebrew names, as *Marah* and *Marah*; *Abiah*, *Abia*; *Abida*, *Abidah*; *Asaiah*, *Asahiah*, etc.

Mathow (Mathew). The variation in the first of the names just given from the other is not so great that one cannot see at a glance that *Mathow* is *Mathew* with the guise of an *o* instead of an *e*. We find it in *Mathowelia*, which is the name of a Mojave god. Moreover, when we observe that the base of this name is evidently *Matthew* in compound with *el* and *ia*, which every Biblical student knows are, one or the other, frequently found in Hebrew names that bear some relationship to God, or *Jehovah*, what doubt can remain that *Mathow-el-ia* is not Hebraic, base and suffices, root and branch? And let it be remembered that the *el* and *ia* in this name apparently make it appropriately applicable to a god.

Jue (Jew). That *Jue* and *Jew* are the same name simply spelled differently, seems too obvious for any question to arise respecting this point. *Juejue* is the name of a tribe of Indians.

Nacon (Nachon, II Sam. 6:6). *Nacon* is an ancient Indian (Maya) title.

Elim (Elim, Ex. 15:27). *Elim* is found without any variation in the tribal name *Naelim*. *Na* occurs as a prefix in some ancient American names as, for example, *Nahuey*, for without the *Na* we have *Hueyculhuacan*. *Nachan* and *Chan*, *Nacori* and *Coribici*, *Nacooche* and *Koocha* are other examples. It seems probable, therefore, that in *Naelim* the *Na* is a prefix merely.

Naboh (Naboth, I Kin. 21:1-16). The first of these names belongs to an Indian tribe.

Iri (Ira, II Sam. 20:26). In a chief's name *Iri-Ticatame*, *Iri* occurs as an independent part, and as such varies but little from the Hebrew name *Ira*.

Moriuh (Moriah, II Sam. 24:24). The *Moriuh*s are a tribe of Indians.

Tobet (Tobit, author of the fifth apocryphal book of the Bible). *Tobet* is the name of an Acagchemen god.

Terrabas (Barabbas, Mat. 27:17). The first of these is a tribal name.

Tamath (Hamath, Gen. 10:18). Among the Chinook Indians *Paradise* goes by the name of *Tamath*. The Hebrew name *Hamath* or *Hemeth* means "walled or fenced in," and since *Paradise* is a place where departed spirits are confined to await deliverance according to the will and judgment of our Lord; the

Chinooks appropriately gave their paradise the name Tamath. Assuming for a fact that the Indian term in the case is a mere variant of the Hebrew word Hamath, it is certainly remarkable that the name Tamath should be applied to the prison-house of the dead—a place from which none can find deliverance until the doors are opened by Him who holds the keys.

Taman (Haman, Est. 3:1). In the Chinook name Taman-owas, Haman occurs with the modification only of a T or an H.

Ben (Ben, I Ch. 15:18). Ben is the name of a Maya day, and Ben-I-Bota of a Cakchiquel month.

Beni (Beninu, Neh. 10:15). These same people, the Cakchiquels, had Beni-Xonos for another calendar name, and Beni was a name by which a son of I, an ancient native, was known.

Chin (Chinnereth, or Chinneroth, Josh. 11:2). Chin was a Maya name, and it is a part of the Indian compounded name Chinigchinich.

Yue (Jew). Yue is the name of a Tamaulipa language.

Cozaby (Cozbi, "liar," Num. 25:15-18). Cozaby Utes.

Belehe (Belah, Gen. 46:21). Belehe was a Qui. prince.

Tananah (Hanan(i)ah, II Ch. 26:11). A tribal name.

Tamal (Hamul, Gen. 46:12). Name of a tribe.

Dinneb (Dinah, Gen. 30:21). Name of a tribe.

Ehi (Lehi, Jud. 15:19). Ehihales is a tribal name.

Opostoles (Apostles). Cachopostoles, a tribal name.

Elah (Elah, I Kin. 16:8-10). Elah, or Elab, was the name of a Tzen. day.

Tarah (Tarah, Num. 33:27). Tarahumara, tribal name.

Zeec (Zeeb, Jud. 7:25). Zeec, or Tzec, is the name of a Maya month.

Satun (Satan). Satun-Sat is the name of a Que. antiquity.

Shekom (Shekel, Ex. 30:13). Tribal name.

Moqui (Moque). Varying only in the extent of e for i, the name of the Moqui tribe of Indians, occurs as a component in one of Tezcatlipoca's names—Titlacaon-moque-queloa.

Maji, *Bel*, *Ben* (Magi, Bel, Ben, Jer. 39:3; Isa. 46:1; I Ch. 16:183. In Jer. 39:3 Magi, with the i omitted, is compounded with Rab into Rab-mag (See remarks under Dan). Ben in Hebrew means son. Majiiben-maji, Lower Cal. Indians, 5th man; Majibel, Lower Cal. Indians, 4th man; Majiben, Lower Cal. Indians, 6th man. In the tribal name Lamagi, Magi, pure and simple, occurs, and the compound is probably derived from Laman and magi. A suggestion from the writer respecting the apparent meaning of Majiben, etc., is superfluous.

Mani (Mani, "built," I Esd. 9:30). Mani was the name of an ancient capital city in Yucatan.

Mina (Mina, or Maneh, Ezek. 14:12). Mina is the name of an Indian language.

Shakie (Shachia, "God-protected," I Ch. 8:10). That *Shakie* is simply a slight variant of *Shachia* is evident. We have it in the Indian name *Nass-Shakia-Yehl*. The meaning of this name is given in "Native Races" as "the home of Yehl." But this is not all the name means. Yehl, as already found, is the name of a god. *Shachia*, in Hebrew, means "God-protected," and so *Nass* must be the name for "home," and hence the whole compound, *Nass-Shakia-Yehl*, evidently means "the god-protected home of Yehl."

Yohewah (Jehovah). The facts set forth by Mr. James Adair in his book on the *American Indians* are so valuable, from our present point of view, to sustain the theory of the Jewish origin of the natives of this land, that a brief reference to his findings respecting the use of the name *Yohewah* is herewith given. He states that the Hebrew nation was commanded to worship Jehovah, the true and living God, who by some Indians is styled *Yohewah*. The reader will find in Bancroft's *Native Races*, Vol. V, p. 91 and following, the substance of Mr. Adair's argument as a whole in favor of the Hebraic origin of the Indians.

The list of Indian names which have a bearing on the matter in hand is now concluded, not because there are no others to offer; but if those already considered do not show, beyond a doubt, that the native Americans, both ancient and modern, were familiar with the name *Jehovah* or with names used by the ancient Jews for *Jehovah*, or *God*, it is acknowledged that the writer's list of names can not do so. However, the evidence submitted appears so conclusive that a plea of coincidence merely has nothing upon which to rest, and to repeat an observation already made, if the use of the name of *Jehovah*, in one form or another, as found among those of Indian *gods*, can not reasonably be explained away on the ground of chance; but must have been used because anciently Jews lived and worshiped in America, the plea that the other Indian names submitted, except perhaps in a few instances, are analogically Hebraic by accidental coincidence, has but little or nothing upon which to rest.

(To be Concluded)

Little Lije's "Chanct"

By Harold Jennings

His father had been Big No-Chanct Lige Mozinge, but now he was dead, and the Mozinge family were in sore straits. Not that they knew it. To them life was very much as it had always been. They had heard all their lives that the world was made up of two classes—heard it many times from the lips of Big Lige himself:

"Yes, sir," he would proclaim, "there's just two classes—them that has a chanct, and them that hasn't. I'm one of them that never had no chanct, and I ain't expecting nothing. However, I do get my daily bread."

He was quite right as to his assertion of what he got. It was literally bread and little else. Once in a while the neighbors contributed something to vary his meager diet, but much as the Mozinges appreciated the kindness, they were never stirred to any endeavor to provide something extra for themselves.

"Ain't I ever going to have no chanct, pa?" Little Lije had asked one day.

"'Course you ain't, son," was the reply. "Do you want to be better than your own pa? That wouldn't be respectful no-how. And just you remember that all the uppish folks in the world is them that's had chances. And uppish folks is powerful r'ilin' to get along with. For why? They're always looking down on other folks."

"But, pa," Little Lije said, "I don't just natchully and partic'larly hanker after bread and nothing else. Air you sure there ain't no chanct for me? 'Cause if there is, I would like to get holt of it."

Then Big Lije had risen in wrath. "I was always proud of you before," he said. "Proud to have you for my son and to have called you Little Lije. But I warn you now, don't let me ever hear any more of this foolishness."

Little Lije sighed. "I wasn't feeling uppish," he said humbly. "I was only thinking how good meat and taters was, and currant jell."

"I see," answered Big Lije, kindly. "Young ones like you will hanker after goodies to eat. You'll get over it, and take to bread like a master hand when you onct get where you can see that you ain't got no chanct."

This conversation, and others similar to it, had been overheard not only by Mrs. Mozinge, a dejected looking woman, but by all the seven children. And now that Big Lije had died, they could see no change in their condition, except that they had lost their guide and friend.

"How did' he die?" someone had asked Mrs. Mozinge. "Why, it was this a-way. He had been a-fishin'. He was a most industrious man when it came to going fishing. And he was a-crossing the river on the stones at the ford when he slipped off into the water; and he seen he didn't have no chanct to save himself, so he just drowned."

Little Lije at this time was fourteen—thin, and scrawny, and leaden-eyed.

"I'll bet," said old Lott McHarry, "that I'll wake up Little Lije and make something out of him."

Young Gerard Carleton, to whom he made the remark, laughed long and loud.

"You needn't laugh, Gerry," said the old man. "I mean it. We've had a long siege with Big Lije, and at times I have seen a light in his boy's eye. I bet you I wake him up."

"Put up your stakes, Uncle Lott," laughed Gerry.

"I ain't putting up stakes, and you know it. That ain't the kind of betting I do. I just bet with nothing to win or lose."

"Oh! you mean you just say, you bet."

"That's about the size of it. Being a church member I couldn't nowise pass money either way, on a bet."

Thus encouraged, Mr. McHarry went along. He lived quite in the outskirts of the town of Silverberg, and just beyond, the Mozinges lived in a little shack which they called home.

It was now fall, and Mr. McHarry proceeded to call Little Lije to a conference. Wondering, the boy came.

"Little Lije," began the old man, "I suspect that you've the notion that you've got no chance in your life."

Little Lije nodded, "That's what pa said," he answered.

"The chance I'm going to give you," said Mr. McHarry with deliberation, "is the chance to make something off of this here lot we're standing on. If you can make a thousand dollars off of it in ten years, I'll make you a deed of it. I'm bound to give you a start in life, if I can. Land knows you need it, but you're a far more promising object than some I could name, and that other folks spends money freely on."

To this speech Little Lije made no immediate reply. If Mr. McHarry said this was a chance, it must be one. At last he said, "I don't know what to do with no such a chanct as that."

For a moment Mr. McHarry looked disgusted. Then he patiently began to explain. He told him he might have the lot

plowed up and put into crops of some sort or other, or he might plant it to small fruits, or he might use it as a pasture or chicken yard.

"I reckon I might," observed Little Lije, when Mr. McHarry had ceased speaking. "I don't believe pa would want me to crop it. He always said raising taters and such brought on the backache powerful. And I don't believe pa thought much of currant bushes, and blackberry bushes, neither. He said them that had thorns was pesky things, and the others wasn't much better. He never said anything about cows and chickens, so I reckon I better take to them."

Mr. McHarry showed his relief at this. "Now I'll tell you what to do. I'll put a well on the lot so's you'll have plenty of water, and you can pay me back for it."

That night there was bewilderment in the Mozinge shack. The old familiar theories of Big Lije were to be cast aside by Little Lije. He had a chanct, and that chanct was chickens and eggs.

"Chickens is high, and so is eggs," observed Mrs. Mozinge. "How'll you ever have the face to charge four cents for one egg when you get it, I can't see."

"Yes, ma'am," replied Little Lije respectfully, "I reckon I will. Old Mr. McHarry he said I had the making of a man in me. He seen it in my eye."

"With what you get for selling chickens and eggs, I reckon we can buy a few taters, if you're willing," replied Mrs. Mozinge thoughtfully.

Slowly, very slowly, it penetrated to his mind that this was a perfectly feasible plan, Lije looked at his mother admiringly. "My, but you're the beater to think up how to get things," he said.

As the glorious autumn went along, it was borne in on the family that it was going to take an immense amount of money to build a proper chicken-house and to provide small coops for the newly hatched fowl.

"He'll never make it alone, ma," tearfully exclaimed Susan Martha. "He's the best boy that ever lived, but he just naturally can't make it alone. Can't I get jobs if I want to give him the money?"

"Well, Susan Martha," answered Mrs. Mozinge after due reflection, "I really don't see nothing to hinder me from also helping Little Lije. I don't believe your pa would have no serious objection. 'Tain't like you was a risking getting uppish and brassy by getting after a chanct of your own.

And now all the other brothers and sisters were suddenly consumed with desire to help Lije; if they had no chance them-

selves, and pa said they had not, why should they not help Little Lije on the chance that had been presented to him by Mr. McHarry?

Susan Martha developed as her specialty the washing of the outside windows—a thriving industry in Silverberg at this time of the year. Jimmie stacked and split stove-wood in various sheds. Jane helped at light work in the kitchens. Peter cleaned up lawns, while Maria and Jonathan did what ever they could get.

Mrs. Mozinges was elected to act as bank, and kept all the combined earnings in an old stocking.

"That's an awful big pile of money, ma," observed Jimmie when two months had gone by. "But Lije he earned the most of it."

Lije smiled, and his smile was worth looking at. It shone from his eyes; it parted his lips, and, by its illumination, one could read the hope he had of future good to come. His father, if he could have seen him, would never have recognized his son in this alert, cheery mood,—his son, who had now become well nigh the idol of his family!

When spring came, the chicken-house and small coops were built, and everything had taken on an air of prosperity. The hens were setting, and the Mozinges were all but bursting with happiness.

"I said, I warrant I would wake up Little Lije," said Mr. McHarry complacently, "but, land sakes! I've waked up the whole family."

Sing on, O Heart

Sing on, O Heart, thy daily song,
In gladdening harmony;
Earth's misery needs the healing balm
Of cheery sympathy.

Sing on, O Heart, though nights are long
And these are stormy days.
Thy melody, if glad enough,
Can generate light rays.

Sing on, O Heart, and weary not;
Be great and good and glad.
Though troubles gnaw thy very core,
Sing of the joys you've had!

Heber, Utah

Ila Fisher.

Occupational Changes

In Utah and in the United States During Forty Years

By Dr. F. S. Harris, Director Utah Agricultural Experiment Station

The economic welfare of mankind is dependent on the production of the world's workers. This means that our entire civilization is very closely bound up with the efficiency of those who are engaged in gainful occupations. If their production is large, the goods of the world are available in sufficient quantity to give comforts and luxuries to the people; while if the production is small, there may be only enough produced to meet the bare necessities of existence. Vocational subjects should therefore be of interest to everyone not alone because of their personal appeal but also because of their relation to the advancement of civilization and the prosperity of mankind.

The constant change in occupation that is steadily going on is of considerable interest in this connection. The writer has prepared summaries of the United States census reports covering the last forty years to show what proportion of the total population of the United States and of Utah is engaged in gainful occupations, as well as the distribution of these workers among the major vocations:

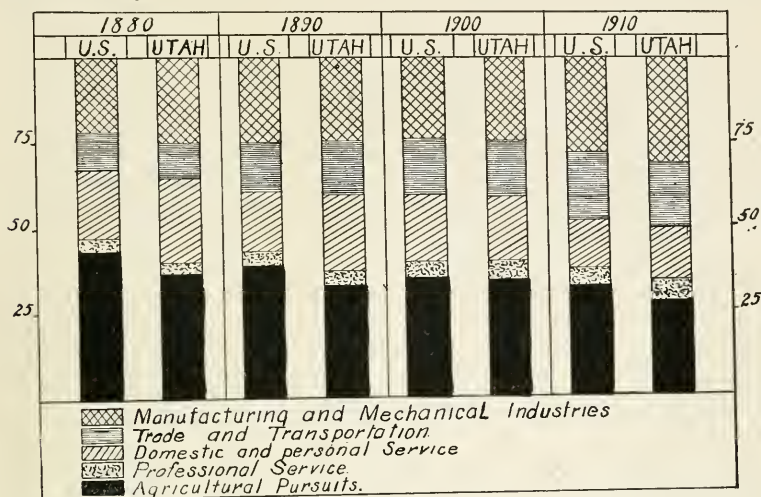
Percentage of Population—Male and Female—Engaged in Gainful Occupations during Forty Years

	1880	1890	1900	1910
In the United States—				
Males	29.4	30.0	31.2	32.7
Females	5.3	6.3	7.1	8.9
Total.....	34.7	36.3	38.3	41.6
In Utah—				
Males	25.8	29.4	26.7	30.2
Females	2.0	3.4	3.9	4.9
Total.....	27.8	32.8	30.6	35.1

The table shows the percentage of the people who were actually earning money has steadily increased during the last forty years. In the total United States it grew from 34.7 to 41.6 per cent, and in Utah from 27.8 to 35.1 per cent.

It is particularly noteworthy that the number of female

wage earners has very decidedly increased. In Utah, although the percentage of women workers has more than doubled during this period, the proportion is only about half that for the entire country. These figures do not include women working at home, but only those having some outside occupation at which they earn a living.



Distribution by percentage of those engaged in gainful occupations in Utah and in the United States, during Forty Years

The diagram shows how the workers have been distributed in the various occupations during four census periods. The solid black portion of each column shows the relative number engaged in agricultural pursuits of all kinds. The dotted portion directly above indicates the number engaged in professional service, including teachers, authors, editors, physicians, civil and mining engineers, etc. The diagonal lines represent the proportion of the workers engaged in domestic and personal service such as waiters, barbers, hotelkeepers, and servants. Those who devote their time to trade and transportation, including such activities as merchandising, banking, insurance, railroading, express and street car service, are represented by the horizontal lines. In the manufacturing and mechanical industries group are included mechanics, builders, stationary engineers, and manufacturers of all kinds.

An analysis of this diagram shows that in general the changes occurring in the country as a whole have also taken place in Utah, although there are a number of distinct differences.

Probably the most conspicuous change has been the gradual

decline in the relative number engaged in agriculture. In 1880, 44 per cent of all the workers of the country were occupied with some phase of farming, while in 1910 this number had been reduced to 32.9 per cent. The decrease for Utah during this period was from 36.8 to 28.4 per cent. The only other occupation showing a decrease was that including domestic and personal service.

The greatest increase has been in trade and transportation, in which group the relative number of workers was practically doubled in forty years. In the small class including those engaged in professional service, the relative number has nearly doubled in Utah, while the increase was only slightly less for the entire country. The number engaged in manufacturing and the mechanical pursuits has decidedly increased, but not so much as in some of the other occupations.

These figures would probably not be explained in the same way by everyone. To the writer they indicate a very wholesome progress in civilization. Some might disagree with this, for some people believe that all should be farmers, and they look with a great deal of apprehension on the inevitable decrease in the relative number of those engaged in agriculture.

As a matter of fact, the farmer is primarily a producer of raw materials and the fewer individuals required to supply the needs of mankind for these products, the larger will be the number available to convert these materials into finished commodities. An increased output of the latter is conducive to the comfort and welfare of the people, which in turn allows a greater opportunity for the development of the arts and sciences which make possible a more advanced civilization. The discoveries in agricultural science and the development of improved farm equipment have made it possible for a farmer in modern times to produce much more than one could a generation ago. This means that fewer farmers are necessary, which is a good thing not only for the farmers but also for the rest of the people.

It is probably a desirable condition that the relative number engaged in domestic and personal service is decreasing. This decrease has been made possible by the development of all kinds of mechanical aids and conveniences. Water supplies and modern plumbing, improved heating and lighting systems, and all such developments have released many of the workers required for such service. This has allowed them to become available for the industries that contribute more productively to wealth, or for professional services such as education and medical aid. By thus attending to the more specialized needs of mankind and giving greater comfort and contentment the worker becomes of more use to the world.

I believe that we need have no fear of the vocational changes that are taking place. Each occupation is gradually becoming more specialized, and there is a constantly increasing need for young men to prepare themselves well for whatever vocation they may decide to adopt; but without doubt, these various occupations are arranging themselves for the best good of humanity.

Logan, Utah

Seventeen Questions for 1917

By Lou E. Cole, Cowboy Poet

Awakened from restful slumber, in the quiet, silent night,
By a form bending over my pillow, clothed in misty, golden light,
Came these words: "I would ask some questions, in this friendly interview,
That will be asked of all earth's children, and I ask them now of you:

"Have you kept your faith with conscience? Your soul quite free from guile?
Has your tongue been free from slander? On your lips a hopeful smile?
Have you helped to bear life's burdens? Have you helped to right one
wrong?

Have you added to human music, by joyful lilt or song?

"Have you measured the love of mothers? Have you sounded the faith
of men?

Have you learned the power of Spirit that drives on a prophet's pen?

Have you caught the inner value of memory's treasured tears?

Have you tested the gem of kindness? Dispelled another's tears?

"Do you know the joy of forgiving? Have you fought on the side of Right?

Have you earned your bread by labor? For Truth raised an arm of might?

Do you truly love your brothers—with a love that will stand the test?

Then, God is indeed in his temple—at home—in his heaven—your breast."

The Coat of Mail

By Ida Stewart Peay

“—On the 5:30, tomorrow afternoon, all the bunch will be at the train—can’t go?—have to bid you good-by, now, then—”

These fragmentary bits of conversation floated in to the old doctor, as he sat in his little study adjoining the library. He remembered having observed from his window two young men coming up the front path, about a half an hour earlier. Though the door between the two rooms had been ajar all the time, the professional man had been so engrossed in his paper he had not heard a word of the lively conversation in the next room until this moment. While he was selecting with rapid glance a second all-absorbing telegram, another detached portion of youthful chatter bore in upon him:

“—Won’t see you again for—oh, ages—you’ll kiss me good-by, won’t you, Alice? —Pshaw!—” astonished, pettish, coaxing tone—“Why, all the missionaries kiss the girls good-by!”

The unintentional eavesdropper struck an alert, tense attitude.

“But all the girls don’t kiss the missionaries!” was the laughing, resisting rejoinder he heard from his seventeen-year-old daughter, her rippling merriment being reinforced by a spontaneous burst of hilarity from at least one of the visiting gentlemen.

The unseen auditor relaxed instantly and shook with inward glee, his eyes fairly moistening with relief and delight. “Little thoroughbred!” he chuckled to himself, “might have known it was in her—just like Allie—she’s a chip off the old block—deserves the best there is!”

A book fell noisily, there was a professional throat-clearing, a past-middle-aged tread, and Dr. Maury appeared in the library door.

“Hello, Daddy, come in,” cheerily welcomed a slightly built young miss who possessed a mass of silky, auburn hair, an animated, piquant face, with skin of extreme fairness and delicacy of texture, and a smile of rare brightness. “Will you meet my friends, Mr. Dunbar and Mr. Clark,” she said.

This particular parent made it a point, whenever possible, to become acquainted with his daughter’s associates, so he entered, and in his easy, gentlemanly way shook hands warmly

with both young men. After an exchange of the usual courtesies on such occasions, looking from one to the other of the boys with small, keen eyes, he enquired, "Going on missions?"

"I'm going on a mission." As Mr. Clark spoke only for himself the doctor's eyes traveled to the other questioningly.

"East to college," reported Mr. Dunbar, modestly, considering the tremendous satisfaction the announcement gave him.

"Oh, ho." The concerned father lifted his eyebrows and steadily overlooked clean, athletic, intelligent, handsome Dan Dunbar—surely he had not been mistaken in fancying a note of partiality in the girl's voice as she pronounced this fine young fellow's name—"Eh hum," he muttered at last, "studying—?"

"Law," the boy informed him, holding his own manfully under the elder person's scrutiny.

"Well, and where?"

The youth disclosed his destination, and while he and the doctor with mutual interest briefly exploited the subject of professional education, the other caller, chatting and shaking hands with the young lady in a last good-by, had gained the door.

"Coming, now, Dan?" Mr. Clark asked of his friend.

"Er—a—I'm in no hurry," confessed Dunbar, a teasing laugh in his eyes which said plainly enough—I didn't make any break—"If Miss Maury will permit—if she is not engaged for the next hour—" he turned with a smiling appeal to the girl who laughingly professed herself free to entertain her caller longer, so Mr. Clark took himself off arranging to meet his traveling companion next day at the station.

As Alice Maury came back into the room and settled herself with a happy little sigh in one of the big rockers, the observing parent imagined there was the least sign of relief in her manner, also, that the usual faint pink of her cheeks was more vivid, and that a new and pleasurable excitement smoldered in her luminous grey eyes. Then, too, he observed the fact that the admiring gaze of the young man had gotten over in the vicinity of the rocker containing the girl and was not, except for the briefest intervals, getting away. Without more deliberation he asked the visitor to stay to dinner and the invitation was accepted with alacrity. When dinner was over and a small portion of the evening, in which Alice sang several songs in her sweet, girlish voice, the host gracefully retired to his study, after first bidding the boy good-by and God-speed.

Thus left alone, Dan Dunbar's amused gaze, without further pretense of wandering, rested whimsically upon the lady in the big chair. An insuppressible smile enlivened his brown eyes and twitched the corners of his pleasant mouth. He was thinking of Clark's rebuff. Nearly all the girls whom the departing

youths visited that day, had succumbed to Mr. Clark's cajolery for the frivolous familiarity he begged of Alice Maury; young Dunbar had looked on with amused indifference, save upon the present occasion, and had not known just how strongly he had hoped Clark should not win the favor from her until this joyous relief and exultation, at her refusal, took possession of him. Not that it was any of Dan Dunbar's business how Miss Maury conducted herself—he was just pleased, any way. But as he sat there with the glad smile very unsatisfactorily covered, the subject of his thoughts looked up quickly, asking, "What are you laughing at, all to yourself?"

"Why, —er—," hesitated Daniel caught red-handed, "just because—a—I'm happy," he prevaricated.

"Dear me, and I was feeling quite miserable," declared Alice, her tone half chiding but the grey eyes twinkling and her rosy lips parting in a comical smile.

"Why miserable?" marveled the slow-witted boy, rising to find a more comfortable seat which chanced to be one within a foot of the big rocker.

"Because you are going away so soon," said Alice, not at all broken heartedly. She looked at him one sober moment, then her whole face broke into merriment. It was a way of hers—reminding one of a dark day on which the sun suddenly burst, filling the whole world with brightness. Dunbar felt an instant, pleasant glow much like a million sunbeams had enveloped him. A little at sea, he laved in the thrill of this new emotion and looked quizzically into the artlessly coquettish face of the girl. For a few seconds an impulse to reach out and lay his hand over hers, as it idly smoothed the rocker arm, consumed him, but remembering Clark he resisted it. He was somehow glad that he felt obliged to do so. In a pulse-throb of happy assurance he told himself no man could be familiar with this girl until he had a right. The thought was a solace, though he scarcely knew why. These reflections kept him silent so long Miss Maury feared they were getting dull. She ran to the piano and played lively airs, sang snatches of popular songs, and finally they fell into easy, sparkling conversation.

When it was time to leave, and he was saying a last good-by, the strange desire to get nearer to her came over Dunbar, he thought he would give worlds to kiss those smooth, sensitive lips, but, to be sure, he had no right—no more than Clark had. He contented himself with taking a mental impression of her for future use. After one long, eager look he knew he would always be able to close his eyes and see in memory the silky, red-brown hair, the exquisitely fair and faintly tinted skin, the grey eyes,

so dark and deep at night, the rosy mouth always breaking into smiles.

"Gee!" he ejaculated all at once, and with considerable vehemence, "I hate to go."

"Oh, I thought you were crazy about it," emotionalized the bonny miss.

"I was till tonight," the boy disclosed innocently—not knowing that many a person has come face to face with a hitherto unknown passion on the eve of an extended journey. "It seems like tomorrow night I'll want to see you like—like everything."

"O, you will find plenty of girls where you are going," laughed the little lady, but her merriment was a soft, little gurgle like the distant babble of a brook, and her eyes, darker and deeper than ever, seemed also to be taking a picture that was to serve in the absence of the original.

There was a warm, lingering hand clasp of good-by, the looking of wordless vows into each other's eyes, queer little catches in their soft laughter, and in this first awakening to the deep, hidden glories of life, they parted.

II

The train was just pulling out of Thistle. It had been several hours late, and darkness had settled down over the everlasting hills through which the great steam monster was slowly rumbling. The dimly lighted car had but few occupants. Dunbar had one side almost to himself, Mr. Clark and his missionary companions were sprawled out in chairs on the other. The young men were too full of thoughts for conversation. All felt the strange excitement, the undercurrent of soliloquy and wonderment that grips the hearts of those leaving the old life behind. Dunbar felt as lonely and dejected as he had anticipated.

An odd, little sigh escaped him now and then, as he looked back over the past, and then forward into the mystery of the future. After an extended and heart-filling reverie, he glanced up to find his associates all fast asleep, and he stretched himself out to follow their lead. The dull rumble of the serpentine train, and its rocking motion, soon sent him into that queer state that just borders slumberland but is not really within its domain. In this transitory strip where the mind begins to wander from the known, he began humming to himself an old, old tune—the words ran, "O, don't you remember sweet Alice, Ben Bolt"—oddly enough, and at the peril of the rhythm he substituted Dunbar for Ben Bolt—

"Sweet Alice whose hair was so brown,
She laughed with delight when you gave her a smile"—

At this point he was dimly conscious of the car door being opened and closed, and he dragged up his eyelids to look straight into the smiling face of "sweet Alice's" dear old daddy.

"Dr. Maury! Er—a—am I dreaming?" he gasped, completely taken by surprise.

"Not at all, not at all," professionally ahemmed the good doctor. "I had a business call to Denver and just remembered, or rather put this and that together, and decided you were on this train"—he arranged his grips with elaborate and characteristic care—"I thought I'd look you up so we could have a little talk. I rightly surmised. I see, that you, like myself, judged it not worth while to take a sleeper when we have to change cars at 1:30."

"That was it. Mighty glad you happened to be traveling my way," truthfully avowed the homesick boy, gathering his feet into more compact space and straightening himself into a conversational attitude.

"Yes, lucky, wasn't it?" smiled the genial doctor settling himself comfortably beside his daughter's admirer.

They were soon chatting with familiar ease. The topics of conversation darting around, as topics have a way of doing, first in one channel then another, but always the two seemed very appreciative of each other's views. Respectfully as the younger man received the elder's opinions, it was not with a whit more deference than the older man contemplated the boy's. Dunbar mentally acknowledged his fellow traveler a thorough gentleman, ripe with intellectual development, wisdom and discrimination. On the other hand the professional man knew the timber in the boy to be sound, and his big heart went out to him,—besides, he had not seen the look on his daughter's face after last night's parting for nothing.

Their talk naturally drifted into the discussion of college life, and the young man's prospective change of surroundings, but now Dr. Maury became thoughtful; his eyes kept fastening on some unimportant object in a pensive, unseeing stare, he ran his smooth not overly large hand with a perturbed gesture through the abundant grey hair, and crossed and uncrossed his well shod feet restlessly. At last he turned to his companion with a bright, open smile, which, like his daughter's, recalled the sunshine, "Would you take a little counsel, a sort of warning you know, from an old warrior, one who has seen the greater part of the battles of life?" he asked engagingly.

"I would be more than glad," declared the youth with sincere enthusiasm. "I haven't a father you know," his voice sank low.

"I know," sympathized the doctor gently, "I know. Well,

I was fortunate enough to have one when I started east to school, and just before leaving, I remember, we talked nearly all night. I recollect particularly that he said to me, 'My son, if you come back home as clean and pure as you are now you will have to wear a coat of mail.'

"A coat of mail?" Dunbar quoted interestingly, as the doctor lapsed into a thoughtful pause.

"Yes, my boy," reiterated the gentleman, "and I proved the truth of his words—a coat of mail that will not permit anything or anybody to break down your habits of life or your ideals or standards."

"Ah, yes," murmured Dan understandingly, "of course."

"You see, it is this way," went on the older man, "east in the big colleges they don't seem to have the same standard of manhood that our schools uphold. There, if a man is bright, honest and ambitious, he is considered available for the highest honors, no matter what his personal indulgences may be, provided he doesn't carry them to excess, which is not apt to be the case with students—it takes years for bad habits to bring results. But unclean or destructive indulgences without excess are considered legitimate. There is not a saving sentiment against them—as laying the foundation of distress—like there is in our schools. Of course, you know what I mean—tobacco, wine, women—?"

The listener nodded, sensing the drift of the talk. "I don't worry about those things. I have never taken stock in any of them," he said.

"No," admitted the counselor, "at our schools that is comparatively easy, for these things are under a ban; there, you will find it quite the other way. Your friend, Clark, will have less to contend with, for he will still be under the influence of religious instruction, but where you are going, religion is put entirely aside. The indulgences that are reprehensible here are the generally accepted mode of up-to-date life, there. Here you have been under the one influence and, as you have admitted yourself, you have been governed by it; there you will be under the other, and if you do not allow it to change you, you will have to wear a coat of mail," the old doctor smiled whimsically. "Influence," he went on, "is like a fragrance, one can not help but breathe it; if it is not to affect you, you must wear an armor of iron and forever fight it out."

"I know what you say must be true," owned Dunbar, not knowing in the least but finding out later. "But just how can one be sure of the protection you speak of?"

"You have probably heard," mused the medicine man, "that the strongest man is one who sees the worst of life and still resists all evil. There may be a few in that class. But I believe,

rather, that the strongest man is one who admits the frail, human side of him, and keeps as far from temptation as possible. I am like the old fellow who advertised for a teamster. 'Why,' bragged one applicant, 'such is my skill that I can drive within an inch of the precipice and be in no danger.' But he was turned away for a driver who owned he kept as far away from the edge as he could, so if the unforeseen occurred he would be reasonably safe.

"It is fine to go away and prepare yourself to be useful to the world, and care creditably for a wife and family, but if you corrupt yourself in so doing, you'd better stay at home. There is nothing to be gained better than untainted manhood. To make up your mind, now, never once to give in to any of those corrupting habits is to wear the coat of mail."

The train came to a stop with a lurch and rattle and Dr. Maury fussily gathered his grips together, seized the boy in a vigorous hand shake and was off.

"This is where we change trains," he called back, as he hurried through the door and disappeared in the darkness.

III

Back in the famed university, Daniel Dunbar plunged into the big undertaking of his professional training. He got into the work with dispatch and enthusiasm, being bound to win out, excel, if possible, he studied and worked with all his power. But as all work and no play would make him a dull boy, he must have recreation. Being naturally a mixer, he soon found a circle of acquaintances and was gradually drawn into some of their amusements. From the calm way in which Dr. Maury referred to his having refused to take up with the vices of his classmates, Dan supposed it would be easy enough. In that he was mistaken. For the very reason he had followed the ruling sentiment in his home school, he would have partaken of the life here. In fact, the hardest thing he ever did was to say on never ending occasions—"I never smoke, I never drink, too busy to go—." It took all his moral courage, and then, half the time he hated himself for a narrow-minded idiot and a prude, missing all the fun of youth and college life and making a laughing stock of himself. But always in the end before he had really succumbed to the feelings, he would remember the coat of mail. Thus the first two school seasons passed.

It was in the third year of his work, when he was sometimes homesick and most always hungry to starvation for the close companionship of a woman, that he met Mazie Thome. How he became a regular caller at her home, is a matter of small moment—unless it were confessed that Miss Thome's clever

maneuvering helped most—it came about naturally enough, and the fact that the young lady was a niece of one of the esteemed professors of the college proved her, to say the least, a reliable acquaintance.

Tonight when he arrived at the palatial Thome residence he encountered, as usual, other members of the family and was again slightly awed, by the aristocratic haughtiness of their manners and the multiplied evidences of wealth and exclusiveness. He was to have dinner with them this evening, for the first time, and he vaguely wondered if he would have the temerity to go against any of their customs. He speculated with a shiver what would become of him if in doing so he should receive one supercilious, withering glance from the grand dame, Madame Thome. However, the formal banquet—so it seemed to the westerner—was gotten through without his refusal of liquors and cigars being, apparently, noticed; but he doubted if, when they were more familiar and pressed or jeered him, he would be able to endure their “high-browed” sarcasm.

The boy had been visiting here, always by special invitation, many weeks, but, now, as he was taking his leave, after a most delightfully entrancing evening, the fairy queen of the household who had been the lure of the calls, bade him, emphatically, to drop in during the week at his earliest convenience. For seven days he resisted the desire to go back and then sent a telephone message that he was coming.

As soon as he arrived, he discovered that he and Miss Thome had the great drawing room all to themselves. The young lady was more exquisitely gowned than he had ever seen her, her costume being a filmy little creation of art that revealed to perfection the grace and charm of her remarkable beauty. In fact, with her great, innocent, blue eyes and yellow hair, so wonderfully fluffed all over the small head, with her wine-red lips and dazzlingly white neck and arms, she was lovely enough to fascinate any mere man.

“You’re late,” she told him with a playful pout, “I’ve been sitting here all dolled up for ages, listening for your footsteps like a jailbird harks for the turnkey. There was a fetching abandon in her manner that surprised Dan Dunbar and roused his curiosity.

“Why were you anxious to have me get here?” Dan smiled, boyishly eager to hear some appreciation of himself. There was that in the lonely youth’s heart which cried out for the attention of a woman, and he was all athrill for her answer, his eyes reviewing her loveliness with intense interest.

“Why, how do I know, you simple boy,” the girl cooed softly, seating herself beside him on a divan. “It was just a—just a

time old feeling, I s'pose," she shrugged her shoulders with a movement of emotion and looked down, her long lashes quite hiding from view the innocent blue eyes. Soon she glanced up out of the tail of her eye and held him in a long look that was fraught with meaning. Then she turned her gaze full upon him with the same little gesture of abandon.

"I don't believe you have any heart at all," her purring tone chided, but the wine-red lips curved into a witching smile, and the conflict of coquetry and seriousness in her eyes both baffled and fascinated. "Why, if I had been the one to come to you instead of you to me, you'd seen me long ago." She still gazed at him. Dan silently studied her baffling eyes but closed his lips over the avowal of his own restless desire.

Half vexed she flitted away from him, chatted indifferently and sang love songs and played soft minor strains on the piano. Presently, bringing in refreshments, she offered him wine and cigarettes, these were not so hard to refuse after his long practice, but he realized she had not pressed him and was keeping them conveniently near for later indulgence. Again she sat beside him and though the hour grew late he could not seem to want to go, besides, if he even made as if to rise she detained him with some compelling little posture of disappointment. He began to talk more freely and gave himself up to the enjoyment of her deliciously, flattering ways, still something deep down in him was trying to assert itself. At last when the baffling lure of her eyes and the coaxing curves of her lips were making him forget everything except her nearness, he asked himself whether or not she was a perfectly true, pure, womanly woman. At the question the something deep down in him broke through his consciousness. It was the thought of the coat of mail, the old doctor's kindly face, and the memory of Alice, her chastity and reserve. All at once he knew that he was driving too near the precipice.

It was not, however, until after he was away from her that he fully realized she was trying her wiles on him, and her methods from the first had not been innocent but only clever. She telephoned and sent perfumed notes and invitations for some time, but the armored student saw her no more.

IV

In dear old Utah once again! Back to the familiar town of his birth. Penniless but knowledge-laden, Daniel Dunbar put out his shingle and undertook the duties of a full fledged attorney. But before he did so, his eager footsteps led him to the beautiful Maury home.

To be sure, Miss Alice was there and welcomed the young lawyer in her prettiest manner.

The young judge-to-be was not long in observing that "sweet Alice" was possessed of the same piquant attractiveness, greatly added upon, the memory of which had caused him so many homesick hours.

He enquired anxiously for the old doctor.

"He's in his study, I'll call him."

"No, no," denied the barrister with twinkling eyes, "I'll steal in and surprise him."

The man of years was not so engrossed in his paper this time but that he heard the lifted door latch and rose to meet the intruder.

"Ah, Dunbar," he cried with real pleasure in his welcome, as vigorously shaking the man's hand he searched the open, young face. His look was nothing short of divining, and he nodded his head approvingly the moisture starting in his kind old eyes.

"Yes," whispered the boy proudly but humbly, "I believe I successfully wore the armor, and thank you from the bottom of my heart for the knowledge of it."

The old man continued to shake his hand too overcome to speak, but the praise in his eyes made the struggle seem a thousand times worth while to the returned wanderer.

When they were both back in the library and the old doctor saw the heightened color of his precious Alice, and noted the suppressed excitement and the frequent meeting of the brown and the grey eyes, he was more than glad he had told the traveler of the "coat of mail."

Provo, Utah



West Pa. Conference, Eastern States Mission.
Back row, Geo. A. Cordon, Rigby, Idaho; Clarence
R. Frazier, Oakley, Utah; Richard Robinson, Salt
Lake City; front, Thomas S. Low, Kimball, Canada.



GENERAL JOHN J. PERSHING

"A thorough disciplinarian, he has the heart and sympathy of a woman for those who are in distress. That splendid type of manhood—citizen, soldier, gentleman, friend, of whom every American is justly proud."

On Villa's Trail in Mexico

By Hon. Anthony W. Ivins

III

When the order was issued to the United States troops, who were stationed along the Mexican border, "to pursue and capture, or disperse Francisco Villa and his followers"—a responsibility was imposed upon the army involving the solution of problems, surmounting of difficulties, calculated to tax the wisdom and courage of the wisest and bravest of men.

The moment the advance columns of the punitive expedition crossed the boundary line, they were in a hostile country, a country of barren, desert plains, and rugged mountain ranges, with only occasional towns and scattered ranches, occupied by people who had been robbed of various revolutionary parties until they had been reduced to conditions of abject poverty. The roads were little better than trails, watering places were few and far apart, and bridges there were none.

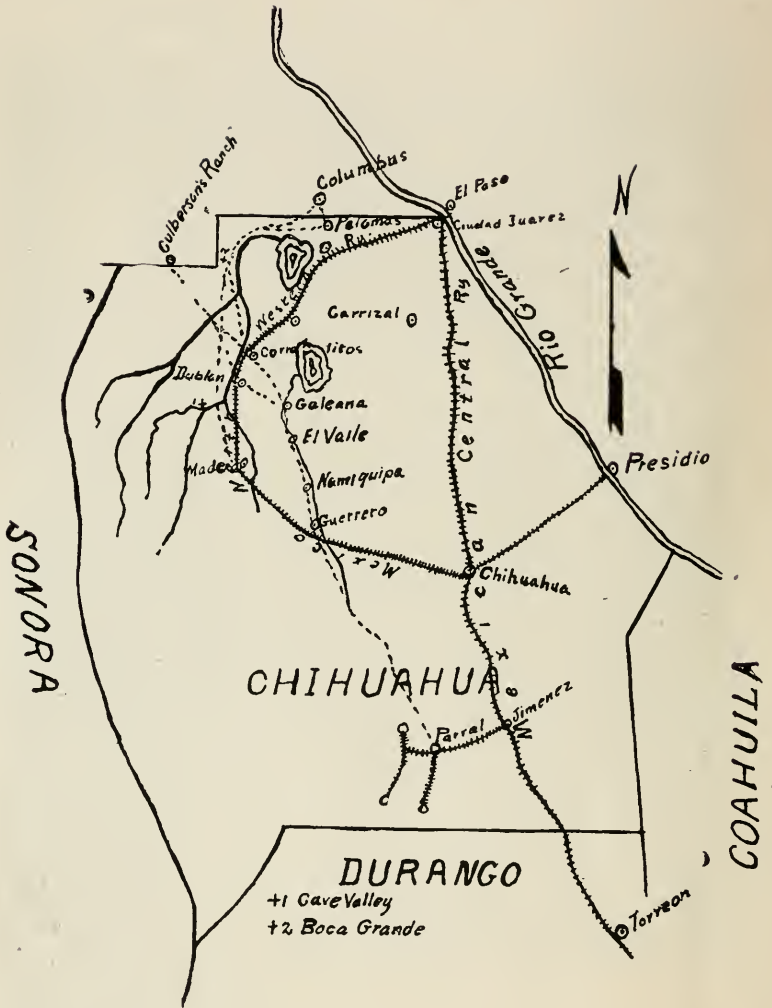
Supplies for both men and horses must be taken from the United States, long lines of communication established and protected, and means of transportation provided. As has always been the case when emergency has arisen in our country, men were found capable and equal to every requirement.

The direct command of the expedition was given to General John J. Pershing and under his leadership and direction the machinery of the great undertaking was soon moving smoothly. After the cavalry came wagons drawn by the world-renowned American army mule. Strug-



A Villista

The type of man who is fighting with Villa. Does he look like one who will surrender without a struggle, or will he fight to the last?



OUTLINE MAP OF CHIHUAHUA

The dotted lines show the route traveled by the American punitive expedition, from Culberson's Ranch and Columbus to Parral, the most southerly point reached. The \times shows the places where Villa executed Americans.



A Train of Auto Trucks Carrying Supplies to the Front, on a Mexican Desert

gling over the dusty desert roads, numbers of these faithful animals perished from the heat and dust.

The army engineer was early on the ground, roads were constructed, bridges built, and almost as soon as the advanced columns had reached Dublan, long trains of motor trucks and automobiles rolled in, laden with supplies for both man and beast. Cavalry divisions pressed on to the front, while detachments of infantry made long and trying marches over the dusty roads, garrisoned the line of communication, and gave protection



*Graded Road and Bridge Over the Boca Grande River at Vado de Fusiles
(Shotgun Crossing)*

Hundreds of miles of such roads have been constructed by the army. It was just up the river above this bridge that Villa executed Arthur McKinney and companions.

to the supply depots which were established. Officers and men alike acquitted themselves as Americans are expected to, when duty calls. The splendid personality of the general and his officers was reflected in the rank and file; and, whether white or colored, each soldier sought to be the first to come to grips with the enemy.

General Pershing possesses that rare personality in which the executive and legislative are harmoniously blended. To the character and courage of the soldier are added the wisdom and discernment of the statesman; a thorough disciplinarian, he has the heart and sympathy of a woman for those who are in distress, that splendid type of man, citizen, soldier, gentleman, friend, of whom every American is justly proud.

As stated in a former article, Villa organized his forces for



After the Cavalry Came Long Lines of Infantry

These soldiers are resting for lunch, after a long and tiresome march.

the Columbus raid in the vicinity of Guerrero Madera, and traveled north through the Sierra Madre mountains. At Hop Valley he found Edward Wright and wife, and Frank Hayden. Wright and his wife had recently come from the Cumberland mountains, in Tennessee, and were running a saw mill. Hayden was assistant. Mrs. Wright pleaded with Villa to spare the lives of the men and he promised to do so, but when Cave Valley was reached, ten miles from where they were arrested, the men were shot and the woman compelled to go on with the Villistas to Columbus, several days travel, where she made her escape. Farther on, at Boca Grande, he found Arthur McKinney, Bill Corbett and Bob McNeil, who were in the employ of the Palomas Land and Cattle Company, an American corporation, and not-

withstanding their protestations that they had been friendly to Villa, and had shown this by many acts of kindness in the past, killed them all.

On his return from Palomas, at Corralitos, he executed the Polanco family, father and two sons, because they were in the employ of Americans, thus making good his threat to kill every American who fell into his hands, and all Mexicans who were in American employ.

When the advanced columns of American cavalry reached Dublan, Villa had already passed on south to Galeana and El Valle, heading for his old haunts in the Sierra Madre mountains, near the Durango line. After a brief rest at Dublan the Americans took up the trail and the real pursuit of Villa began.

The difficulty which confronted the soldiers can only be appreciated by one familiar with this wild, unoccupied country. The Sierra Madre mountains are rugged and in many parts heavily timbered; there are few roads, and the bridle paths and trails are dim and dangerous. It is a country admirably adapted to guerilla warfare, and one with which Villa and his followers were thoroughly familiar, for it was their birthplace and home. Into this desert wilderness, the sparse population of which was hostile to them, and friendly to their enemies, the American troopers plunged.

Relief Society in Omaha

The lady missionaries of the Omaha branch of the Nebraska conference, Faymetta Cameron, Blackfoot, Idaho, and Jane B. Yates, Brigham City, Utah, report from the Omaha branch that they are meeting with good success in their work. "We devote a few hours a day to tracting from door to door, and leave a goodly number of our tracts and books. We meet with many honest-hearted people who are desirous to learn more of the Lord and his ways, and we are often invited to call again and explain the true gospel to them. With one of our investigators who was down-hearted we prayed, and before we left, we all felt that the Lord had answered our prayers. We rejoice that we have had the privilege of organizing a Relief Society in this branch, and hope to make it a success, and that it will give us an opportunity to reach sisters whom we could not otherwise reach. We love our work and have a desire to continue in it."



Salvation for the Dead

Social Service of the Doctrine

By Joseph F. Smith, Jr., of the Council of the Twelve

II

1. *The Great Work of the Lord is to Save All Mankind.*

“For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39). Thus the Lord declared to Moses. It is the purpose of the Almighty to save all mankind, and all will enter into His kingdom in some degree of glory, except sons of Perdition who sin beyond the power of repentance and redemption, and therefore cannot receive forgiveness of sins. All the rest shall be saved, but not all with the same degree of glory or exaltation. Every man will be judged according to his works, his opportunities for receiving the truth and the intent of his heart.

Those who keep the full law and obey all the commandments of God are heirs of salvation in the celestial kingdom, the glory of which the sun is spoken of as being typical. These overcome all things and receive a fulness of the blessings, power and glory of the Father (Doc. & Cov. 76:59, 95; 84:38; 88:107). All who have died without a knowledge of the gospel or the opportunity to receive it who would have accepted it had the opportunity been presented to them while living, are also heirs of this kingdom (*History of the Church*, Vol. 2:380-1).

Those who are not valiant in the testimony of Jesus, those who do not receive the fulness of his glory; those who are honorable men of the earth who are blinded by the craftiness of men and reject the truth; those who die without law—all these are heirs of the terrestrial kingdom, the glory of which the moon is spoken of as being typical.

Those who enter into the telestial kingdom, where the glory differs as do the stars of heaven in their magnitude, and who are innumerable as the sands of the seashore, are the ungodly, the filthy who suffer the wrath of God on the earth, who are thrust down to hell where they will be required to pay the uttermost farthing before their redemption comes. These are they who receive not the gospel of Christ and consequently could not deny the Holy Spirit while living on the earth. They have no part in the first resurrection and are not redeemed from the devil and

his angels until the last resurrection because of their wicked lives and their evil deeds. Nevertheless, even these are heirs of salvation, but before they are redeemed and enter into their kingdom they must repent of their sins and receive the gospel and bow the knee and acknowledge that Jesus is the Christ the Redeemer of the world.

That all this may be accomplished, in the mercy of the Lord, the doctrine of salvation for the dead has been declared. It is necessary that the living be baptized for the dead and confirmed for them, and where the higher ordinances will apply and be received, they also must be performed for the dead. For this purpose the vicarious work is conducted in our temples which have been built for this holy and noble purpose. And by laboring for the dead we become in our limited way saviors to our fellow men (read carefully sections 76 and 88 of the Doctrine and Covenants).

2. *The Greatest Responsibility Placed Upon Us is to Seek After Our Dead.*

The Prophet Joseph Smith declared that "the greatest responsibility in this world that God has laid upon us is to seek after our dead." The reason for this is that all the dead must be redeemed from their sins through obedience to the gospel just as the living are. It is required of us to perform this labor in their behalf. Moreover, we cannot be made perfect without our faithful dead who are also heirs of celestial exaltation. There must be a welding, or joining together of generations from Adam down. Parents must be sealed to each other, and children to parents in order to receive the blessings of the celestial kingdom. Therefore our salvation and progression depends upon the salvation of our worthy dead with whom we must be joined in family ties. This can only be accomplished in our Temples.

3. *The Most Glorious Subject Belonging to the Everlasting Gospel.*

The Prophet further declared that the doctrine of salvation for the dead is the "most glorious subject belonging to the everlasting gospel" (Doc. and Cov. 128:17). The reason for this is the great magnitude of the labor, and that we have the privilege of officiating for the dead and assisting in giving to them the privileges that we also enjoy through our obedience to the gospel. The Prophet said in a sermon delivered Oct. 3, 1841:

"This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion, and benevolence in the extent of the plan of human salvation. This glorious truth is well calculated to enlarge the understanding, and to sustain the soul

under troubles, difficulties and distresses. * * * This doctrine presents, in a clear light, the wisdom and mercy of God in preparing an ordinance for the salvation of the dead. * * * Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation. Another thing that makes it glorious is the fact that we have the assurance that the work we do will accomplish so much more than our ministering among the living can possibly accomplish. We are under obligation to our ancestors for our being in this existence, and we can in part pay the debt of gratitude to them which we own by assisting in their redemption."

4. *Salvation for the Dead an Unselfish Labor.*

There is no work connected with the gospel that is of a more unselfish nature than the work in the House of the Lord, for our dead. Those who work for the dead do not expect to receive any earthly remuneration or reward. It is, above all, a work of love, which is begotten in the heart of man through faithful and constant labor in these saving ordinances. There are no financial returns, but there shall be great joy in heaven with those souls whom we have helped to their salvation. It is a work that enlarges the soul of man, broadens his views regarding the welfare of his fellowman, and plants in his heart a love for all the children of our heavenly Father. There is no work equal to that in the temple for the dead in teaching a man to love his neighbor as himself. Jesus so loved the world that he was willing to offer himself as a sacrifice for sin that the world might be saved. We also have the privilege, in a small degree, of showing our great love for Him and our fellow beings by helping them to the blessings of the gospel which now they can not receive without our assistance.

5. *Salvation for the Dead Gives Us the Greatest Hope of Our Future Welfare.*

The doctrine of salvation for the dead and the temple work holds out to us the glorious prospect of the continuance of the family relation. Through it we learn that family ties are not to be broken, that husbands and wives will eternally have a claim upon each other and upon their children to the latest generation. However, in order to receive these privileges the sealing ordinances in the temple of our God must be obtained. All contracts, bonds, obligations and agreements made by men shall come to an end, but the obligations and agreements entered into in the house of the Lord, if faithfully kept, will last forever. This doctrine gives us a clearer concept of the purposes of the Lord toward his children. It shows his abundant and unlimited mercy

and love to all who obey him, aye, even to those who are rebellious, for in his goodness he will grant great blessings even unto them.

6. *The Hearts of the Children Have Turned to Their Fathers.*

The hearts of the children have turned to their fathers throughout the nations of the earth where Israel is now being gathered. At the time of the coming of Elijah there were no genealogical societies organized for the gathering of the records of the dead. There were no individuals searching in a systematic way in the preparation of the records of the dead. Since the bestowal of those keys and authority, genealogical societies have sprung up all over the United States and most of the countries of Europe. There are today thousands of persons who are searching after the records of the dead and compiling them. The government of Great Britain has taken the matter in hand, and in that land laws are in force for the preservation of the records of the dead. In our own land in many states, similar, and even superior laws, have been enacted. The national government itself is preserving such records and in the Library of Congress is to be found the most extensive genealogical library in the world. All of this has been accomplished since the announcement was made by Joseph Smith and Oliver Cowdery that Elijah had appeared to them.

7. *What is the Great Duty of the Latter-day Saints?*

The great responsibility resting upon the members of the Church today is to gather the records which are now being published in the world by those who have partaken of this spirit and whose hearts have been turned toward their fathers, and perform the saving ordinances for those whose names can thus be obtained.

8. *The Genealogical Society of Utah.*

That these records might be collected and preserved where they will be accessible to the members of the Church, the *Genealogical Society of Utah* was organized Nov. 20, 1894, by the First Presidency. It is strictly a Church organization of the greatest importance to all who are interested in the salvation of the dead. It is a division of the great historical department of the Church. All Latter-day Saints, and those not of the Church who are of good moral standing in our communities, are eligible to membership in the society. The purposes of the society are:

a. To assist the Saints in obtaining genealogical information, as that information can be obtained from all nations, kindreds and peoples.

b. To preserve such records in suitable quarters where they may be accessible to all who desire to perform this labor.

c. To provide a place where the Saints can be instructed in the best methods of compiling and keeping the records of their dead for temple work.

d. To increase the interest of the Saints in this important work of salvation for the dead.

9. *Problems.*

1. What is the great work and glory of the Lord?

2. How will all this be accomplished?

3. Why is the responsibility of redeeming the dead so great for the living?

4. Why can we not be made perfect without the dead?

5. What punishment will be meted out to those who neglect this great duty?

6. Name some important blessings and benefits derived by the living who labor in behalf of the dead?

7. What great corroborative evidence can you show to prove the truth of the declaration of the Prophet Joseph Smith regarding the coming of Elijah?

A Baptism in Samoa



Ray G. Wood, secretary of the Upolu conference, Samoa, has sent the *Era* the above portrait which represents a baptismal service, at the semi-annual conference of Upolu, on the 22nd of October, 1916. The Saints were gathered to witness the service.

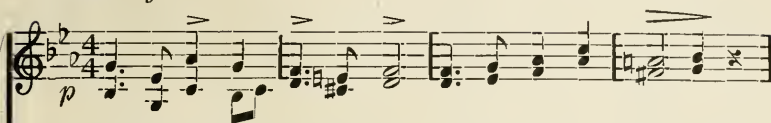
Mother

To the Sweet Boy Sopranos of the M. I. A., and in Memory of
My Own Beloved Mother.

Tenderly. Met. ♩—60.

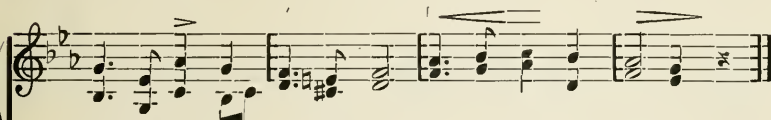
EVAN STEPHENS

Junior Boys.

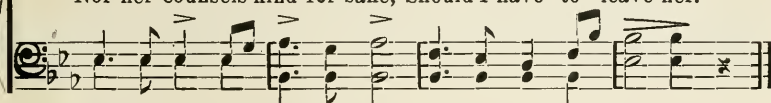


1. When the lit - tle trials come, One way or an - oth - er,
2. If I wandered far a - way—Leave her sad and lone - ly,
3. Nev - er, nev - er, for her sake, Shall I shame or grieve her;

Senior Boys.



To our boyhood's life and home, None can soothe like mother.
Should I ev - er go a - stray, She'd forgive me on - ly.
Nor her counsels kind for-sake, Should I have to leave her.



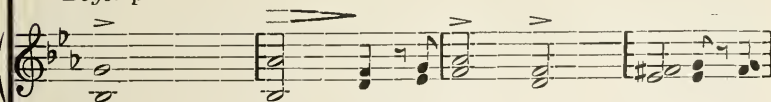
With intense expression.

Solo. (Boy Soprano.) mf



Oh, the mother of my heart, In her place no oth - er

Boys. p



O moth - er! Our own dear mother, None

Men.



Ev - er could to me im - part comfort sweet like

could im - part com - fort sweet like a

This system contains the first two staves of music. The top staff is a vocal line in G major (one flat) with lyrics 'Ev - er could to me im - part comfort sweet like'. The bottom staff is a piano accompaniment with lyrics 'could im - part com - fort sweet like a'. The music is in 4/4 time and features a simple harmonic progression.

moth - - - er, Love like her's can - not be found, From

Moth - - - er, Love, love she can

This system contains the next two staves of music. The top staff continues the vocal line with lyrics 'moth - - - er, Love like her's can - not be found, From'. The bottom staff continues the piano accompaniment with lyrics 'Moth - - - er, Love, love she can'. The music maintains the same key and tempo, with a slight increase in dynamics for the piano part.

cres.

father, friend or broth - er, Though the world I

as no oth - er, *f* Though we

This system contains the final two staves of music. The top staff continues the vocal line with lyrics 'father, friend or broth - er, Though the world I'. The bottom staff continues the piano accompaniment with lyrics 'as no oth - er, *f* Though we'. The system concludes with a crescendo marking (*cres.*) and a forte marking (*f*) for the piano part.

Rit.

search a - round, There's none who loves like moth - er,

Rit.

search the world around, There's none like moth - er.

Note.—Though the marked arrangement for this piece is the one preferred, it can well be sung with ladies instead of boys singing the upper parts of the chorus, and thus serve as a conjoint song for Young Men's and Young Ladies' Associations. Either a soprano or a tenor may sing the solo part, but even when thus rendered with mixed voices it will be very effective if a boy soprano who can sing the solo with tenderness and intensity can be found. (And let me here remind you that boys who can sing in the upper register are far more plentiful than generally thought, in even our community, where not much use has been made of high voices of boys; and they are worth searching for.) The strange ending will be very pleasing when you have grown used to it. Do not let the tongue reach up for the roof of the mouth to pronounce the *k* in the word "like" until you are ready to end the sound and follow with the word "mother." Be careful that the chorus doesn't cover the solo. The accompanist should play only the chorus parts throughout, unless he can also add the solo part without leaving out the harmonies.—*E. S.*



One of the crowds at a meeting in the Pike schoolhouse, Elk Co., Pa. Elders Cordon, Frazier and Low in the front.

EDITORS' TABLE



Concerning the Tobacco Trade

A leading educator in a Utah state educational institution, a friend of the *Era* and a man in daily contact with boys and young men, writes to the editor, under date of January 4:

Editor Improvement Era: Now that we are to have state-wide prohibition of the liquor traffic, may we not also have other measures for the better protection of minors? While we have a law prohibiting the sale of tobacco to minors, this law is enforced under difficulties, or not at all. This results largely from the fact that almost any business concern may sell tobacco; but should not these sales now be placed under restrictions similar to those heretofore applied to the sale of liquor? Perhaps it would be well, also, to prohibit altogether the sale of cigarettes. These destroyers of boys are not usually wanted by mature men, who could, in any case, easily substitute a less injurious form of indulgence.

We agree fully with our friend. Next to the state-wide prohibition of the liquor traffic, no legislation relating to moral affairs could come into the lives of the young people that would be of more value to them, and a greater moral safeguard than legislation regulating the sale of tobacco and prohibiting the sale of cigarettes. The cigarette habit is very general, and we regret that in the smaller country villages and settlements, as well as in the large cities, smoking is becoming very common. Young boys from eight years and upwards are indulging clandestinely at first, then openly in the habit; and it is safe to say that few practices could be engaged in more detrimental to the physical, intellectual and moral well-being of the boys than this same practice of tobacco using and cigarette-smoking. It tends to make liars, sneaks and moral degenerates of them. It stunts their physical growth, interferes with their intellectual development, and makes them indifferent and careless in their work. The young man who engages in it gradually goes from bad to worse until his word cannot be relied upon, and his ambition withers. It takes a good boy and makes a bad one of him, and that almost against his will; because it destroys his will, and leaves him incapable of doing as he would like. It destroys his desire for saving, and narrows his capacity for work. It disables his ambition and makes him useless as a man of character.

If anything could be done in the state to limit the number of sales places, and even to relegate the corner tobacco store to back streets and to abolish the contemptible "go-betweens"

which it seems to have at its doors to induce unthinking boys and young men to purchase and use its life- and character-destroying products, it would certainly be a condition devoutly to be wished. The idea of placing a high license upon every dealer is a good one; it would prevent every corner grocery, and every little shop in country and city, from trading in this death-dealing stuff. Is there anything more contemptible than the sight of a big man holding a ticky cigarette in his mouth, puffing away at it as if his life depended upon the thing? Then watch him get nervous and ill-at-ease, if tobacco cannot be had at call! It is sad to see how many unthinking boys, forming the habit now, will become that class of men,—men controlled by tobacco. A law against advertising cigarettes and tobacco on bill boards, street cars and other public places, would be a moral step in advance. The man who smokes should get off in some private corner to hide his folly and example, which should not be displayed before the public to tempt the inexperienced and unthinking youth to adopt the filthy habit. All tobacco advertisements should be so relegated.

Lesson to Parents

The watchcare of parents over children is frequently let go at loose ends, and the results are not altogether encouraging, nor do they tend to the welfare and good character of the young people. A lesson to parents may well be taken from the following incident related in a recent issue of the *Youth's Companion*, concerning a father who admitted in a court of justice that he did not know how his son, who was then under arrest before the court, spent his evenings, or what he had been doing. The judge then put some questions that other fathers might well ask themselves:

"Do you keep a horse?"

"Yes, your honor."

"Where is it now?"

"In the barn."

"You know where it is every night, don't you? You lock the barn to keep the horse safe, and you feed it and care for it, don't you?"

"Yes sir."

"Which do you think the most of, the horse or the boy?"

"The boy, of course."

"Then see that you treat him as well as you treat the horse."

Parents should see that the treatment is begun early enough so that, like the horse, the boy shall not "talk back."

Emmeline B. Wells

One of the sweet and leading women of the Church of Jesus Christ of Latter-day Saints is President Emmeline B. Wells, of the Relief Society,—“Aunt Em” as the great “Mormon” people are delighted to call her. She has been a familiar figure in the community for many years, and few among old or young have not in some way or other become acquainted with her charming personality. On the 28th of February is her 89th anniversary. Loving remembrances of her character, literary work, and labors among the Relief Society members of the Church, will come to her from every village in the whole region wherever the Church is organized. The *Era* joins in congratulations, and in appreciation of her splendid achievements in literature and in relief work, and in praise of her kindness to the poor and afflicted, and the cheer that has radiated from her optimistic life, so full of service to all. She has earned the love, respect and honor of the whole community of Latter-day Saints, without exception, a condition that few people have realized.

Messages from the Missions

An Ideal Mission

“The call to labor in the mission field,” writes Lloyd O. Ivie, Kofu, Japan, “is to men full of the Holy Ghost, without this no one can effectively act, without it no good can be done,—no, none at all. Men have gone without friends, without raiment, without money,—but if without the Holy Ghost, they have gone to their sorrow, and to the Church’s injury. While crying to the sinner, ‘make good, make good,’ there is to be remembered a higher call to those who have kept the faith; remember the joy, the light that comes from never ‘making bad.’ It is just as necessary to keep the good from ‘making bad,’ as it is to have the bad make good. The power of the Holy Spirit, which leads to all things good, is to be sought by all,—and Zion must lead. Else there is no Zion. They of all others must be filled with this Spirit. No man can go out from Zion to get it,—goodness! he isn’t going to get anything,—he is going to give, to bestow, to sacrifice his all—for the sake of the people among whom he is sent. Get the Spirit of God—this and this only will stand you up facing an ideal mission.”

Making Friends Through Social Work

Elders M. K. Shaffer, W. R. Beckstead and J. Milton Olsen, conference president and elders in the Thames, New Zealand conference, write: “We read the *Era* with great interest and appreciate it very much. It not only gives us food for thought but keeps us in touch with the quorum work of

the Priesthood. Many of its writers are our old school friends. It is an efficient missionary in and of itself. In placing the gospel before investigators we find that the *Improvement Era* fills the office of an Elias and stimulates the desire to read our other literature. We cannot meet the demands for it with the few copies we receive. We have an average attendance at our Sunday School of thirty-five, and at our sacrament meetings, twenty-five. Our Mutual is thriving under the leadership of W. R. Beckstead. Already we have an increased attendance from eleven to thirty-two compared with last year. Elder Beckstead is introducing dialogues and light plays to create an interest among the young people, with good results. We have also introduced social functions which enable us to meet and interest new friends. While these things do not make converts, they do make friends and before we can make converts we must have friends. The Mutual is a good way to keep in touch with the people. We appreciate the work you are doing in helping to build the character of the youth of Zion through the columns of the *Era*.

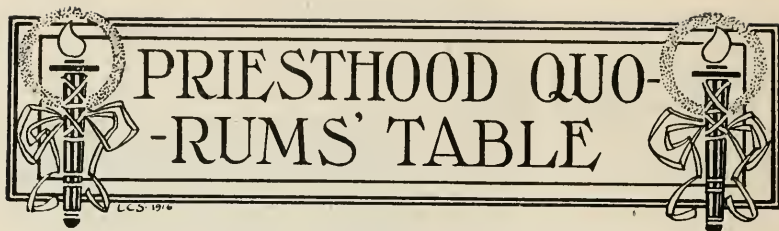


Prejudice Dying Out

Elders Albert Jarvis and George L. Hart write from Columbia, South Carolina: "This branch is in a thriving condition with a com-

pletely organized Sunday school well attended with Saints and investigators. We have also a splendid organization of the Relief Society, the members of which are doing excellent work. We find many honest people in this city of fifty thousand inhabitants, and in tracting we find a few who are willing to listen to the gospel message. The prejudice that once prevailed is fast dying out. We are looking forward to the time when we can have a church here and see this branch one of the best in the mission. We rent a large hall on the main street where we hold regular Sunday services and on occasions it is filled to its capacity with eager listeners. Recently nine people were baptized by Elder George L. Hart. We have prospects for more converts in the near future. Elders, left to right: Albert Jarvis, St. Johns, Arizona; George L. Hart, Menan, Idaho; C. R. Thorne, Pleasant Grove; sitting, G. G. Smith, Salt Lake City,





PRIESTHOOD QUORUMS' TABLE

Courses of Study for 1917

Following are instructions from the committee to stake and ward officers and members of the priesthood quorums:

"Dear Brethren:—Owing to the inability of the publishers to supply sufficient copies of the text book for the Priesthood quorums for the year 1916, some of the quorums were unable to complete the course. There are others who are behind because they were unable to complete, in the specified time, either *Gospel Themes* or *Rational Theology*. In view of these conditions, the General Committee on Courses of Study for the Priesthood, recommends that those quorums which have not yet completed the book, *Jesus the Christ*, take such time during 1917 as they may need to do so.

For those classes which are up-to-date in their studies, and for those who will complete the text during the year, the suggestion is offered that they may take their choice; first, of reviewing either *Gospel Themes* or *Rational Theology*; or, second, of taking up as supplemental work, *The Crown of Individuality*, by William George Jordan, and the *Religion Worth Having*, by Thomas Nixon Carver. These books should be studied, however, in the order named, and may be ordered from the Deseret Sunday School Union Book Store, or the *Era* office, price \$1 per copy postpaid. Where they are ordered in lots of six or more, they may be had for 90c per copy, postpaid, when cash accompanies the order.

The committee prepared last year an outline of the lessons for the book *Jesus the Christ*, and in case you desire to get any of these (which are splendid helps for the teachers), they will be sent you on order from the *Improvement Era*, No. 22 Bishop's Building, Salt Lake City, at 5c per copy. They are now ready for distribution.

The text book for the Teachers is *Old Testament History*, and the books were distributed in January, being the same as were used in 1913, price 15c. They were sent on the first of the year to the Bishop of each ward, on a basis of 20 per cent of the teachers in the wards. Extra copies may be ordered from the *Improvement Era*, as you need them.

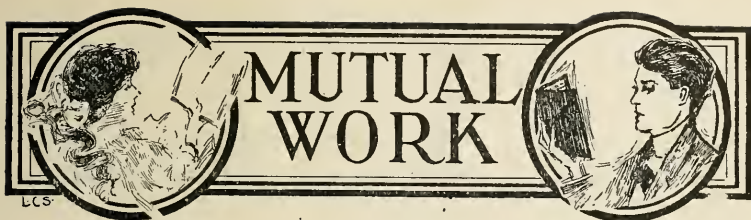
The text book for the Deacons this year is entitled *Incidents in the Lives of Our Church Leaders*, a book of more than 100 pages, price 15c, and the books were mailed on the first of January, and were issued to the bishop of each ward on the basis of 30 per cent of the Deacons of that ward.

All communications concerning the Teachers and Deacons' outlines, and the pamphlet outline for the book *Jesus the Christ* should be addressed to the *Improvement Era*, No. 22 Bishop's Building, Salt Lake City. Please give this communication publicity in your Priesthood meeting, and greatly oblige.

Your brethren in the Gospel,

General Committee on Courses of
Study for the Priesthood.

Rudger Clawson, Chairman.



Stake Work

To Stake Officers

The following five or six items should have careful attention, and be presented to the officers of your wards:

(1) The seventh anniversary week of the Boy Scouts of America will be celebrated during the week from February 8 to 15. However, the first Sunday evening of the month is generally given to the M. I. A., and we therefore suggest that meetings be held in all your wards on the Boy Scout work as suggested in the *January Era*, with programs. Please call all your ward officers' attention to this subject and urge prompt and effective action.

(2) There is great need of a closer affiliation and co-operation with the Priesthood in the matter of obtaining leadership in our class work, scout work, and vocations and industries, as well as in other activities of our organizations. We urge that all officers of the M. I. A. come in closer contact with the presidents of stakes and with the bishops of wards, so that these may aid in getting competent leaders in our M. I. A. activities. It is a good idea for the ward presidents to obtain permission to meet at least monthly with the bishoprics of the wards, in their meetings, and to report to them their troubles and desires relating to Mutual Improvement work, so that the Priesthood may become informed and act in sympathy with them. Stake M. I. A. officers should do the same with the stake presidencies.

(3) In the *January Era* it appears that only a single stake came up to the requirement in efficiency, in the matter of Membership for November. Make this a point, and see if you cannot encourage a membership that will make your stake efficient. A discussion of this matter will be very interesting in your officers' meeting.

(4) It is now a good time to begin to consider, or at least to check up, on the preparations in the wards for M. I. A. Day. Your special attention is called to the instructions in the *Hand Book* on pages 85 to 87, with the regulations following, up to page 101. See also the "Closing Meeting," page 17, and broach that subject, particularly relating to the question of keeping records by the secretaries, so that they will be ready to report at the given time without delay on the annual report and the junior class qualifications. Also that you may have officers to look after the summer work and be ready for the fall opening.

(5) In order to encourage a greater spirituality and a nearer approach to the Lord, so that we may enjoy His Spirit, it is suggested, if you possibly can, that you hold a special stake officers meeting in connection with all your ward officers, which meeting should be devoted to testimonies and faith-promotion, with a view to greater spirituality in our labors among the young people.

(6) Call attention to the latest efficiency report of your stake in the *Era*, and determine what activities it is necessary to lay stress upon, so that you may come up to the "10" mark in them all. In this connection, consider also the Church Merit Certificate, and ascertain if anything is being done with it, and what system has been adopted in each ward to promote this activity among the boys. Entrance may be made at any time.

Efficiency Report

The attention of the superintendents of stakes is called to the efficiency report for December in this number of the *Era*. Is yours there? A glance at the figures will show the efficiency of the Y. M. M. I. A. in the various stakes of the Church. Some stakes have not yet reported, but we invite them to report, whether they have any items in which they are efficient or not. The purpose is to have a monthly report from each superintendent to ascertain the condition of stakes. One superintendent writes: "This month's report does not show any additional items over November, but we have climbed a little higher in the general average, and hope to add another item before long." The ward reports should be insisted upon each month by the stake officers, who can easily learn from them the exact condition of each ward, and so render help to the wards that are behind. How does the December report satisfy your idea of Y. M. M. I. A. efficiency?



A Scout baking twist. This picture represents one of the M. I. A. Scouts of Utah stake on a summer hike to the mountains, engaged in baking twist.

Ward Teaching

For the month of December, 1916, 346 wards out of 798 reported to the Presiding Bishop's office that all the families of the Church had been visited by the ward teachers; 221 reported that more than half the people had been visited; 106, that less than half had been visited, and there were 325 wards in which the teachers had made no visits. Bear Lake, Bear River, Beaver, Box Elder, North Sanpete, Oneida, and Weber stakes reported all the families in the stake visited by the teachers for December.

PASSING EVENTS

Villa is said to have captured the important city and railway junction of Torreón, December 24, and on the 26th he was said to have taken San Luis Potosí.

Hon. Brigham H. Roberts was named, on January 2, as a member of the state board of equalization, in place of Hardin Bennion who was elected secretary of state.

Farm land banks, authorized by the rural credits act, will be established at Springfield, Massachusetts; Baltimore; Columbia, South Carolina; Louisville; New Orleans; Houston, Texas; St. Paul; Omaha; Wichita, Kansas; Spokane, Washington; Berkeley, California.

The nation's crops, in 1916, according to the Department of Agriculture, Washington, amounted to nine billion dollars in round numbers, an increase of nearly two and a quarter billions over the value of 1915, and nearly three billions over the average of the years 1910 to 1914.

Turkey has declared itself an ally on equal terms with Germany, and Austria-Hungary, and for that reason insists on being recognized as a perfectly independent and sovereign state, no longer bound by the treaties of Paris and Berlin by which the great powers of Europe exercised a supervisory relation over Turkey.

A shipping board of five men was appointed, on December 22, by President Wilson. This board is to organize a government shipping corporation authorized by Congress. The members are William Denman, lawyer, San Francisco; Bernard N. Baker, Baltimore, president of the Atlantic Transport Line; John A. Donald, New York, experienced shipping man; John B. White, Kansas City, lumberman and exporter; Theodore Brent, New Orleans, former railway official.

The Utah state legislature met at the state capitol, in Salt Lake City on Monday, January 8. The legislative assembly will have some very important legislation to consider during the session—including the public utilities, prohibition, employers' liability and workmen's compensation bills, and many other legislative enactments that have been promised. The legislature was organized with Hon. J. W. Funk of Cache, president of the Senate, and J. F. Tolton, of Beaver, speaker of the House.

King Charles IV of Hungary is the title of the new emperor of Austria who was crowned at Budapest on December 30. The premier of Hungary, Count Stephen Tisza, placed the crown on his head at a ceremony which is described as brilliant. The policy of the new king is said to be looking towards a closer connection of Austria with the German empire as a way against the constantly increasing influence of Hungary in the affairs of the monarchy. Hence reports are current of political dissensions between the kingdoms of the dual monarchy.

Hamilton Wright Mabie, for the past thirty-seven years a member of the editorial staff of *The Outlook*, and for thirty-two years associate editor, died in Summit, New Jersey, Sunday morning, December 31. He was the author of many books among the best known of them being *American Ideals*, *Parables of Life*, *My Study Fire*. The chief editor in giving a notice of Mr. Mabie's death says: "*The Outlook* does not drape in black its announcement of the death of Hamilton Wright Mabie. His vivid and victorious faith in immortality would make singularly incongruous any such symbol."

Utah's new governor, Hon. Simon Bamberger, was inaugurated on Monday, January 1, 1917. He was joined at the Newhouse Hotel by Governor William Spry and state officers elect, and by the respective staffs. At 10:30 in the morning a parade was formed at Fourth South and Main streets, the governor-elect being escorted by the Utah Battery and accompanied by an automobile parade through the streets to the new capitol where at noon the announcement of the election returns was made and Chief Justice J. E. Frick administered the oath of office to the governor-elect. After the oath of office had been administered there was a firing of seventeen guns as a salute to the governor. Following the salute Governor Bamberger delivered his inaugural address, a masterpiece of clearness and simplicity, to the large congregation of people who had gathered. The state officers and district judges then took the oath of office.

The people of Denmark, men and women balloting, by a vote of 283,000 to 157,000 accepted the offer of \$25,000,000 by the United States for the Danish West Indies. On December 21 the Landsting of Denmark agreed to the sale of the three Danish West Indian islands to the United States, and the king signed the bill authorizing the sale on the 22nd. The conservative and the pro-German part of the population opposed the measure; while the liberals, radicals and socialists favored it, deeming that the Islands were only an expense to Denmark, and that it is wrong to hold the Islanders against their will. No further action is now necessary upon this question, except for the Congress of the United States to appropriate the money, and the Islanders to vote for the annexation. They have already expressed a desire to come under the American Flag. It is proposed by Congress to name the purchased land "The Dewey Islands," in honor of Admiral Dewey.

Utah expended for public schools, in 1914, according to a recent annual report of the United States Commissioner of Education, \$10.07 per capita, ranking the highest among the states of the Union on a per capita basis. Idaho expended \$9.66 per capita of population; North Dakota, \$9.62; Montana, \$9.50; Arizona, \$8.93; Washington, \$8.89. Mississippi spent \$1.48; South Carolina, \$1.83; Alabama, \$1.97; Georgia, \$1.98. For the year 1914 the whole country expended \$555,077,146 for public schools. In 1916, 23,500,000 persons attended schools of some kind in the United States. "This means," says the report, "that approximately 24% of the inhabitants of the United States are attending school, compared with 19% in Great Britain, 17% in France, 20% in Germany and a little over 4% in Russia." The United States, however, does not appear as favorable when the daily attendance is taken as a basis for comparison rather than enrollment. Of the 706,000 teachers in the United States 169,000 were men and 537,000 women. "Vocational education," says the report, "is advancing slowly but steadily in a way that seems the best possible guarantee of permanence."

Colonel William F. Cody, (Buffalo Bill), died in Denver, Colo., January 10, 1917. His funeral services were held there on Sunday afternoon, January 14. He was a noted scout in the days of the early west and was known the world over. He received his publicity greatly, however, from the organization of the Wild West show which for a number of years he owned and controlled, and through which he entertained millions of people, both in the United States and across the Atlantic. He had a kind feeling for the people of Utah, and frequently appeared in this state where he had many



Col. W. F. Cody, (Buffalo Bill)

personal friends, particularly among the old residents and leading men of the community. Junius F. Wells, organizer of the Y. M. M. I. A., was a personal friend of his, and on his last visit to Utah a year or two ago, Colonel Cody gave him two fine portraits one of which Mr. Wells gave to the *Improvement Era*, and a copy of which is herewith reproduced. He had a high regard for the pioneers of Utah and the feeling was reciprocated. At the World's Fair, in 1893, in Chicago, when the Tabernacle choir of 250 singers, the First Presidency, and many friends visited the Fair, he set aside an entire section of his Wild West show, exhibiting there at the time, for the entertainment of the large delegation from Utah. This illustration is only one of the many that

might be cited of the courtesies and friendships which he exhibited toward the people of this state on every occasion available. The friendship which he established for them in the early days lasted to the end. In his passing, the great scouts of the wild west of America have practically disappeared. He received his title "Buffalo Bill" from his skill in hunting buffalo, in early days, when, for months, he supplied daily from six to eight of these animals to the workmen who were then building the Kansas Pacific railway.

Eli Alexander Tracy, a pioneer and long resident of Huntsville, Utah, is dead, and his burial took place on the 5th of January. He was born in 1833 and was baptized in 1841 by the Prophet Joseph Smith. He was present at the laying of the corner stone of the Nauvoo Temple, and also when Oliver Cowdery, on his return to the Church, bore his testimony. He was a faithful member and worker in the Church, and without complaint, underwent the many hardships incident to the travel over the plains and pioneer life in Utah.

The State Historical Society of Utah held its twentieth annual meeting on Monday, January 15, 1917, at the Commercial Club building, Salt Lake City. The following officers were elected: Andrew Jenson, president; Mrs. Simon Bamberger, vice-president; D. W. Parratt and Levi Edgar Young, secretaries; with the following members of the General Committee, Dr. John A. Widtsoe, O. H. Berg, Jerold R. Letcher, Enoch Jorgensen, Peter Gotfredsen, Joseph F. Merrill, Bishop J. S. Glass, and Mathonihah Thomas.

Joint peace notes of the allied governments, answering the peace suggestions from Berlin were given out at Paris, December 30. The joint reply solemnly protested against the German assertion that the Allied governments were responsible for the outbreak of the war, and also against the assumption that the Central powers were in any sense victorious. The note added that the mere suggestion of peace based on these fundamentally untrue propositions, and containing no hint of the terms proposed, was a sham offer of peace and in reality a war maneuver. Following these statements, the note went on to present the Allies' case against Germany, its aggression against Belgium, and declaring that peace could not be considered until reparation for violated rights was secured. Also the recognition of the right of small states to existence and freedom from molestation, and a settlement that could be regarded as a guarantee against disturbance of the world's peace by anything like the present war.

President Wilson's peace note was strongly supported by the three Scandinavian nations, but the Spanish government sent a reply to Washington declining to take action at present in support of President Wilson's suggestion. In the meantime the war is proceeding with unprecedented cruelty, wherever the winter storms and snows will permit.

Admiral George Dewey, the Nation's Spanish war hero, and by priority grade the ranking naval officer of the world, died at his home in Washington, D. C., January 16, 1917. He was born in 1837, appointed to the Naval Academy, September, 1854, graduating four years later, and then took a Mediterranean cruise. On April 19, 1861, eight days after Fort Sumter was fired upon, he was commissioned lieutenant and assigned to the "Mississippi," which, under Farragut, took part in forcing the Mississippi river. He served through the Civil war in many heroic incidents, and was appointed and promoted from time to time to various offices until, on February 28, 1896, he received a commission as commodore. He was placed in command of the Asiatic squadron in January, 1898, and on the 1st of May that year fought the famous battle of Manilla, in which the forts were silenced and the Spanish fleet destroyed without the loss to himself of a man or a single ship. Congress gave him a vote of thanks and a sword of honor, and placed him on the active list as rear-admiral for life. In connection with General Merritt he attacked Manilla and took possession on August 13, 1898. On his arrival in New York, September 26, 1899, he was tendered a magnificent reception, and on the 3rd of the following month, the jeweled sword, ordered by Congress, was presented to him on the steps of the Capitol at Washington. Many honors have been shown him since.

President Wilson in expressing his grief at the death of Admiral Dewey said, "The whole Nation will mourn the loss of its most distinguished naval officer, a man who has been as faithful, as intelligent, and as successful in the performance of his responsible duties in time of peace, as he was gallant and successful in time of war. It is just such men that give the service distinction, and the nation a just pride in those who serve it."

General Efficiency Report of Y. M. M. I. A. for December, 1916

STAKES	Member- ship	Average Attend- ance	Special Activities	Scout Work	Social Work	ERA	Fund	Vocations and Industries	Stake Board Meetings	Ward Officers' Meetings
Alberta			10	10	10	10			10	
Alpine										
Bannock										
Bear Lake										
Bear River	10		10	10					10	
Beaver		10	10		10				10	10
Benson										
Big Horn			10		10			10	10	10
Bingham				10					10	
Blackfoot			10	10	10			10	10	
Boise										
Box Elder			10		10				10	10
Cache			10	10	10			10	10	10
Carbon										
Cassia	10		10		10				10	10
Cottonwood										
Curlew									10	
Davis North										
Davis South				10	10				10	10
Deseret			10	10					10	
Duchesne										
Emery										
Ensign			10	10	10			10	10	10
Fremont										
Granite			10	10	10				10	10
Hyrum			10		10				10	
Jordan			10	10				10	10	10
Juab										
Kanab			10	10	10			10		10
Liberty		10	10	10	10				10	10
Malad										
Maricopa										
Millard										
Moapa										
Morgan										
Nebo			10	10	10				10	
North Sanpete		10	10	10	10				10	10
North Weber			10		10			10	10	10
Ogden			10		10	10			10	10
Oneida			10			10			10	
Panguitch										
Parowan										
Pioneer			10		10				10	10
Pocatello										
Portneuf										
Raft River			10		10				10	10
Rigby										
Salt Lake			10	10	10			10	10	10
St. George										
St. Johns										
St. Joseph										
San Juan		10						10		
San Luis										
Sevier										
Shelley									10	
Snowflake									10	
South Sanpete										
Star Valley										
Summit									10	
Taylor										
Teton										
Tooele										
Uintah										
Union	10	10	10	10	10	10		10		10
Utah										
Wasatch	10	10	10	10	10				10	10
Wayne	10		10		10				10	10
Weber		10	10		10				10	10
Woodruff										
Yellowstone		10	10		10			10	10	10
Young										

A stake report should be sent to the Secretary of the General Board, 21 Bishop's Building, Salt Lake City, Utah, by the 10th of each month, to be published monthly in the ERA. When the report shows that the requirements in General Efficiency have been reached, it is indicated by placing 10 in the proper space. When stakes are below in General Efficiency requirements, it is indicated by a blank. (See IMPROVEMENT ERA, August, 1916, for regulations.)

A MILLION BELGIAN CHILDREN are starving, who are directly dependent upon the food supplied by the Commission for Relief in Belgium. The ration which that Commission has been able to supply is less than that provided to British prisoners in Germany, less than that provided German prisoners in England, and about *two-thirds that supplied to poorhouses of England by the British Government*. It is enough to keep body and soul together in an adult. It is not enough to do even that for the growing children. It consists of "a hunk of bread and a bowl of broth each day," and it costs about six cents. While America has already given Belgium help amounting to nine millions, the donation has so far amounted to only about 8 cents apiece. An appeal to raise some twelve million dollars more comes now to America, and the Commission asks that the sum be raised immediately; it will save from slow starvation a million children, and give them one meal a day for a year, consisting of a biscuit with lard or fat, and a cup of cocoa. Americans are asked to contribute. Twelve dollars will save a child from starvation for a year. Have you done your part? The *Literary Digest*, New York, will receive \$12 donations and give credit for them in its columns, and every cent will go to the children.

Improvement Era, February, 1917

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Joseph F. Smith,	} <i>Editors</i>	Heber J. Grant, <i>Business Manager</i>
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